

# The Baptist Record

"THY KINGDOM COME"

OLD SERIES  
VOLUME XLVII.

JACKSON, MISS., November 12, 1925

NEW SERIES  
VOLUME XXVII, No 46



## FIRST BAPTIST CHURCH, BOONEVILLE, PUTS RECORD IN THEIR BUDGET

The plan of the Baptist Record whereby the subscription rate of two dollars per year may be lessened to a dollar and a half per year was taken advantage of by the Booneville Baptists and they are not only now receiving the Record in every home but they enjoy the discount which remunerates them handsomely for their effort.

There are many fine things which may be said about the Booneville Baptists but this space would scarcely suffice for the kind of bouquet we would like to throw and so the matter will not be undertaken. The circulation man did his feeble best in presenting the Record and its worth to the folks in church Sunday morning. The deacons recommended to the church that they put the Record in every home, and it was carried without discussion and without a dissenting voice.

The following men have been chosen by the Booneville Baptists to guide their affairs. The pastor, Bro. C. J. Olander, known better to some of his friends as Bro. Calendar because he tries to emulate the example of that worthy piece of familiar printed paper which tells the days and months—has done a good work there in the short time he has been with the Booneville people. He is always on time. He has stepped on Father Time's shins many times in his efforts to carry the work on.

But "no pastor can accomplish much without a band of fine workers to hold up his hands and in many instances to follow him onto new battle fields and fight beside him in the cause. We believe the officers of the church there to be faithful and forward looking: W. C. Newhouse, Clerk; A. C. Wheeler, Secretary current expenses; F. W. Duckworth, Secretary Mission funds; F. W. Duckworth, Sunday School Superintendent; Mrs. F. W. Howser, President W. M. S.; Rev. F. B. Russell, B. Y. P. U. Director.

The Board of Deacons is composed of the fol-

(Continued on page 5)

It is said that the King of England reads a chapter in the Bible every day.

Mrs. Munday of National Bridge, Virginia, has given \$75,000 to the Virginia Baptist Hospital for a memorial building.

Don't you think you are getting ahead of us over there in Arkansas, Brother Compere. We already have a woman preacher in Mississippi, a Campbellite, and she's a regular "licensed preacher" too.

Paul Kanamori, the Japanese evangelist who has done for his people what Billy Sunday and D. L. Moody have done in America, is now in Ireland, and will go to England, Scotland, France, Belgium, Switzerland and Germany. How the tides do turn.

Notice is hereby given that we are compelled to make only brief notes of some communications that are now coming to us or else fail to publish them altogether. We have more copy than we can possibly get into the paper. So if yours has to wait, or is cut down, you will know the reason why. If you prefer to cut it down we accept your own method of reduction.

The Blue Mountain forces at work for raising the \$200,000 for endowment have made a heroic fight and have done well. Not yet have they reached the desired amount, but they have their campaign well planned and the outlook is assuring. They have worked under some handicaps hitherto, but they have assurances of support from friends who have not yet been able to make their gifts. So they are asking the Convention for further time in which to secure the entire amount. This will probably be granted in a way that will interfere the least possible with the whole denominational program. The unfavorable weather and the drop in the price of cotton have delayed the subscriptions, but there is no stopping an enterprise like this when it has gotten under way. All hail to these apostles of Education in Mississippi.

Dr. J. R. Hobbs of Birmingham has been called to Citadel Square Church, Charleston, S. C.

There are as many Baptists in Mississippi (white) as there are Methodists in Mississippi and Louisiana together. Wonder if we are doing as much for the furtherance of the kingdom.

It is said that the U. S. Treasury Department has decided to coin a new dollar of mixed silver and gold so as to have one of lighter weight than the present silver dollar.

If the Lord said on the first day of the week let each one of you lay by as the Lord has prospered you, is there not a fair intimation that the wages of all people who are employed should be paid at least once a week.

A young Methodist preacher was recently refused ordination in Texas because he could not affirm his faith in the virgin birth of Jesus, though many presiding elders are said to have sided with him. Immediately the militant orthodox preachers organized an association to fight heretical teaching to the finish.

It is a cause of great satisfaction and rejoicing to all Mississippi Baptists that The Woman's College at Hattiesburg has reached the \$200,000 which was needed to bring the institution into the Association of Standardized Colleges. Our people have given gladly and the college forces have worked heroically. Dr. W. A. McComb has shown his old genius for securing money and all who helped, including President Johnson and his wife and son Cecil and Mr. Carl Travis, Mr. Wright and Mr. Bradley are happy in the result. Most of the gifts were in comparatively small sums and so there are many to be glad. The Education Commission will recommend to the Convention the issuance of bonds for \$100,000 just as was done in the securing of \$250,000 for Mississippi College and a continuance of the support fund. Every man, woman and child should pay promptly, for somebody else has guaranteed the whole sum.

## AN EDUCATIONAL SUGGESTION

The Baptist Churches of Mississippi have a collective job in the educational, hospital, orphanage and missionary work of the church. The educational work within the State is represented by four schools, yet they are or should be but one, in that they constitute the Baptist educational instruments in Mississippi. The Baptist Churches in South Mississippi—in Hattiesburg and the territory surrounding Hattiesburg—ought not to think solely in the terms of the Woman's College; the Baptist Churches around the Mountain should not cling to Blue Mountain alone as the only institution that represents their interests.

All of the foregoing paragraphs is theory. The fact is that we have four schools. Each institution is a thing apart. Mississippi College organizes its "pep gang" in the Convention in associations, in churches before the Educational Commission, yelling "Gimme! Gimme! Gimme!" so loud that for a time the other schools can't be heard. The Baptist Church floats \$250,000.00 in bonds, pledging about all that the church can hope to raise for education in order to pay interest and maturing bonds for Mississippi College.

No sooner has the din raised by Mississippi College died down than the Woman's College piled by Blue Mountain, comes forward with claims to equal treatment. We have \$250,000.00 in pledges behind Mississippi College bonds—those who pledged hope that they will not have to pay, but every mother's son among them afraid he will have to pay his bond. \$200,000.00 pledges and cash have been raised for the Woman's College with the expectation that \$100,000.00 in bonds will be floated in addition by the Commission. Similarly, \$200,000.00 in pledges and cash will be raised for Blue Mountain, whereupon the Commission will issue \$100,000 other bonds. Clarke College will not wait long.

In the meantime, pledges for some \$50,000.00 were secured for building the gymnasium at Clinton; \$25,000.00 was borrowed for improvements at Newton and \$25,000.00 was borrowed at Blue Mountain.

Add to the foregoing, the claims that Mississippi College, Clarke and Blue Mountain make against the Commission for balances due them in account of the fact that the payment of \$150,000.00 in Woman's College bonds a few years ago took up a substantial part of the Seventy-five Million Campaign funds, and Mississippi Baptists will be called upon to pay for education alone in the next five years more than a million dollars.

What is to become of the other interests of the church? Are the requirements of our several colleges met by this program? Are all other causes to be set aside until the bonds and interest obligations are discharged?

It has occurred to me that a more co-ordinated program ought to be adopted. Consolidate the educational interests instead of continuing a policy of jealous rivalry. Make one Baptist University out of these several schools; have one Board of Education; consolidate the endowments; let all these schools be under one supervision, placing vice-presidents or deans in charge of Blue Mountain, Clarke Memorial and the Woman's College, in which schools closely correlated curricula would extend only through the sophomore year of academic work, doing the same work that is done in Mississippi College in the first two years. Let junior and senior work be done only at Mississippi College, permitting Blue Mountain and the Woman's College to continue conservatory work beyond the academic years. Broaden the scope of work in Mississippi College.

Each department of academic work could be under a single head for all the schools. A close co-ordination and correlation can be effected in this way: Girls attending Blue Mountain one year could take up studies at the Woman's College without losing any time because of a varia-

tion in the course of study.

In one great university there would be glory enough for each of the component institutions. There would be no real loss of prestige or position. Each institution would be an important part of the MISSISSIPPI BAPTIST UNIVERSITY.

This is not said in the interest of Mississippi College. In preparing last year's catalog, they even forgot that I graduated over there. What I have to say is said because I do not believe that the present system of denominational education in the Baptist Church is an honest expression of the purpose of the people. In maintaining separate institutions with local jealousies to be satisfied, the necessary result is a dissipation of the money that is being devoted to duplicated efforts.

Hoping that the foregoing will make everybody mad enough to express their own opinions, I am

Yours truly,

W. T. SHARP,  
Certified Public Accountant.

FROM THE SOUTHWIDE  
ELEMENTARY CONFERENCE

Birmingham, Ala., Sept. 29, 30 and Oct. 1.

The one thing that impressed me most as an observant Elementary worker at the Second Southwide Elementary Conference held at Birmingham, Ala., was the sweet spirit of co-operation and good fellowship manifested among the workers in charge and those in attendance at the various conferences and demonstrations.

It was a dream of mine that really came true to see Mrs. James Wood's demonstration in her own department which was an inspiration to me in my Primary work. I am glad I had an opportunity to attend this conference which was the best I have ever attended.

MRS. ALVIN W. AMIS,  
Primary Supt., First Church Gulfport,  
Dependable Worker of Harrison County  
Association.

The need of the child should be the law of every Sunday school was very beautifully and attractively demonstrated in all the meetings. The most practical, helpful methods of teaching the word of God to children were given. It was very inspirational, enjoyable and helpful to me.

JENNIE WATTS,  
Clumbia, Miss.

The Second Southwide Elementary Conference was a great big thrill. We had the pleasure of having our "little sister" from the Northern Baptist Convention, Miss Meme Brockway, who, though quite small in physical build, was so very attractive with her splendid messages, "Tom and the Church" and "Story Telling in Jupiter," she gave her messages in very unique style, dialogue fashion, but she had no trouble in getting the truth over to her listeners. The three days spent in Birmingham at this Conference will live long in the hearts and lives of the Elementary workers in our Sunday schools.

MRS. NED RICE,  
Charleston, Miss.

Dear Miss Brown:

I just want to tell you that the Southwide Elementary Sunday School Convention at Birmingham was a wonderful inspiration to me. I enjoyed every feature of the program. I certainly consider myself fortunate to have heard Miss Brockway in her uniquely rendered lectures, and hope we'll be able to have her at our State Convention.

Sincerely,

GLADYS LEE,  
Primary Supt., First Baptist Church, Hattiesburg.

Dear Miss Minnie:

My echo from the Conference is, I think, the most inspirational and helpful meeting I have ever attended. Feel that I am better prepared for my work with the beginners. Was a wonderful opportunity for real elementary training.

Best wishes for you in your work.

PERLA LEE.

I can most truthfully say that although the Elementary Conference was a rare combination of pleasure and instruction, that it was the most helpful meeting I have ever attended. It was beyond all that I had expected, and to me it is worthy of all praise.

MRS. MILLER,  
New Albany, Miss.

## FOREIGN MISSION BOARD

RESOLVED, That the Foreign Mission Board through its State members make the following statement to their respective State and W. M. U. Conventions in their annual meetings this fall, and that in order to inform all our people, they be requested to give this statement to the Baptists of the South through their respective State papers.

1. After three years of desperate effort to avoid and then to reduce a debt upon our Foreign Mission Board, and at the same time to save its work from disaster, we come to the place where we must ask the denomination to take the responsibility for further retrenchments and reductions in this work. We have done our best in economy of administration, in cautious appropriations, and have denied the missionaries many things which are necessary to their highest usefulness. We have resisted the appeal of new fields and inviting opportunities. We have disappointed and spoiled the life plans of scores of young people. Nevertheless we have been compelled to see Christ's work crippled by a great debt from which we see no relief. Now we turn to the Conventions for help.

In taking this step we are not forgetting the Co-operative Program and are even convinced that the Co-operative Program will be helped by giving particular attention to this exigency in our foreign mission work.

2. In passing this matter to the Convention, it is proper that we should say that the Board has received from many thoughtful and devoted brethren from all over the South advice and entreaty that a special appeal be made to the denomination for the relief of the Board. A variety of plans have been suggested. After a deliberate discussion of the whole matter, the Board has by unanimous vote decided to give a fresh statement of its financial condition and present a plan of relief. We respectfully request the Conventions to provide a favorable hour for the presentation of these matters.

## Statement of Financial Condition

1. Because of a debt of \$1,250,000 we declined in our June meeting to appoint any new missionaries except those whose salaries and outgoing expenses were guaranteed by private individuals, nor was the Board able to appropriate \$1.00 for improvement or enlargement in equipment. These facts were made public immediately after the June meeting, and notice given to our people that unless receipts greatly improved, the Board would be compelled at its October meeting seriously to consider the recall of some of our missionaries.

2. With these facts before us our missions were advised of the necessity of reducing their estimates for 1926 to a minimum. Under these instructions the missions requested appropriations for 1926 to the amount of \$2,183,726.27, from which the Board's Committee on estimates for 1926 cut \$480,000.00. But even this cut left us facing a suggested appropriation of \$92,000 in excess of the receipts of last year. This considered in connection with our growing indebtedness forced us to take this extraordinary step of edness which has reached the figure, \$1,813,000, issuing this statement. We then canvassed every phase of our work with a view to further cutting without being able to find how it could possibly be done without either surrendering or practically destroying some part of our work.

3. At this meeting of the Board there was presented a long list of letters, many of them with checks ranging from \$1.00 up to \$1,000, and other letters and numerous telegrams pledg-

ing speedy help by means of special Love Offerings above the budget obligations were read, reaching in the case of one church a sum of more than \$10,000. These numerous expressions of interest from scores of individuals and churches throughout our territory and repeated requests that we do not retrench, make us unwilling to close any mission, or recall any of our missionaries without making this final appeal to the Convention. However, unless this appeal brings extensive relief, there will be left to the Board no alternative. Pending response from the denomination to these appeals, the Board is declining to make appropriations for 1926 beyond January 1st.

#### A Suggested Plan

This tide of interest encourages us to suggest that it might be consummated by such a plan as the following.

1. That December 27th be named as the day for gathering Christmas Love Offerings for the foreign mission debt. Where this date is not convenient, the churches are requested to fix for themselves an earlier date.

2. That the goal be fixed at ONE MILLION DOLLARS as a minimum.

3. That the Woman's Missionary Societies be requested to make the time for gathering their annual Christmas Offerings conform to the suggested date in order that we may have the fullest co-operation among all our members.

We suggest to our pastors and all others who are interested in this matter that they earnestly entreat their people to set apart their Christmas Love Offering for this good cause before they make any other Christmas gifts.

### THE CHURCH AND RADIO

Perhaps no invention of modern times has brought quite so much joy and happiness to all classes of people throughout the world as the radio. People living in humble mountain homes, hundreds of miles from the thickly populated city, with a few dollars invested, can receive the news of the world in just a moment of time as well as anyone living in the most densely populated districts. News is no longer confined to the printed page, but a large per cent of the people can have it before the type is set.

The Radio brings the gifted musicians of the world into our homes. Every night of the week we can tune in and hear music to suit our taste. Some of our best musicians are always giving their best selections over the Radio. This is noble in our talented men and women.

The Radio also brings the gifted speakers to our homes. If we want to hear a great political leader speak, we do not have to leave our own fireside. If we want to hear the greatest preachers of the land, we can tune in, go to bed and take things easy while we hear the message.

I would not be instrumental in destroying the good that may be accomplished through the use of the Radio in a public or private way, for my right arm. But I have some convictions I wish to express. I feel sure that it is in keeping with the Lord's will for preachers to use the Radio freely. Many people will hear a sermon over the Radio that will never darken the doors of a church. Many are shut in and cannot go to church. But I believe our great preachers are hurting our smaller churches by preaching over the Radio during the regular services of the church. The smaller church is struggling to fill the empty pews. If Dr. Blank announces that he will preach over the Radio at the eleven o'clock hour, many of the faithful few will find an excuse to stay away from church and hear the Doctor's great sermon.

I will suggest that our great preachers, and all who may be fortunate enough to speak over a Radio, to preach Sunday afternoon and week nights.

E. S. FLYNT, Coldwater.

### THANKSGIVING PROCLAMATION

"By the President of the United States of America:

"A proclamation.

"The season approaches when in accordance with a long established and respected custom, a day is set apart to give thanks to Almighty God for the manifold blessings which His gracious and benevolent providence has bestowed upon us as a nation and as individuals.

"We have been brought with safety and honor through another year, and, through the generosity of nature, He has blessed us with resources whose potentiality in wealth is almost incalculable; we are at peace at home and abroad; the public health is good; we have been undisturbed by pestilence or great catastrophe; our harvests and our industries have been rich in productivity; our commerce spreads over the whole world and labor has been rewarded for its remunerative service.

"As we have grown and prospered in material things, so also should we progress in moral and spiritual things. We are a God-fearing people who should set ourselves against evil and strive for righteousness in living, and observing the golden rule we should from our abundance help and serve those less fortunately placed. We should bow in gratitude to God for His many favors.

"Now, therefore, I, Calvin Coolidge, president of the United States, do hereby set apart Thursday, the twenty-sixth day of November, next, as a day of general thanksgiving and prayer, and I recommend that on that day the people shall cease from their work and in their homes or in their accustomed places of worship, devoutly give thanks to the Almighty for the many and great blessings they have received, and to seek His guidance that they may deserve a continuance of His favor.

"In witness whereof I have hereunto set my hand and caused the seal of the United States to be affixed.

"Done at the City of Washington, this twenty-sixth day of October, in the year of Our Lord, one thousand, nine hundred and twenty-five, and of the independence of the United States of America, the one hundred and fiftieth.

"CALVIN COOLIDGE."

(Seal.)

By the President.

FRANK B. KELLOGG,  
Secretary of State.

### I BELIEVE IN GOD

"I believe God, that it shall be even as it was told me." Acts 27:25. Declaration of the Apostle Paul while prisoner in custody of Julius, a Roman centurion, aboard a crowded ship on a voyage from Caesarea to Rome; a vessel to which the smallest modern ship would be a floating palace. This little ship, lost and tempest-tossed many days, without a gleam of sun or star, was being storm-driven to unavoidable wreck; yet Paul, calm and confident, "with a heart at leisure from itself," could counsel and cheer others, because he "believed God," that it should be even (exactly) as it was told him.

Let us likewise confidently believe and implicitly trust God, the Creator of all things, the preserver of all things, the giver of every good gift. In all perplexing problems, in all disappointments and disasters, let us cast our cares upon Him who careth for us, and peacefully rest upon his promises. This same Apostle writing to Timothy, said: "I know whom (not what) I have believed and am persuaded (convinced) that He is able to keep that which I have committed unto Him against that day." 2 Tim. 1:12. "Be strong and of a good courage; be not afraid, neither be thou dismayed, for the Lord thy God is with thee whithersoever thou goest."

—C. M. Sherrouse.

### LIVING CLOSER TO THE PEOPLE

W. J. Epting.

A few days ago while in conversation with an outstanding layman of another denomination, the present unrest and religious nervousness which is sweeping through all the denominations, came into our conversation, and he said: "You preachers are not living close enough to the people; you keep your eye on outstanding leaders and your ear open to catch their voice, and at their signal you rush like a team playing football. You have gotten out of hearing distance of the people. The unrest will continue until preachers become democratic enough to seek to know the mind of the people, rather than the mind of leaders. Christianity is a democracy and not an autocracy."

I wonder if there are just grounds for such a statement. Jesus Christ is the head of His church; from Him must spring all the activities, the doctrines, the conceptions of the church. In a great telephone system there is one central station toward which all wires converge, and from which all connections are made. In a railroad system there is one central office from which all orders, governing the conduct of trains must go. The Lord Jesus Christ is this central office. From Him the church must receive its orders, and no orders dare be given which are not in fullest alignment and accord with His superorders. The true minister seeks to know the will of Christ and then he seeks contact with the people. We must live close to humanity; our mission is to humanity. There are no supermen. We are all sinners saved by grace, and brothers in Christ, and co-laborers together with God.

In addition to the assistance which the Southern Baptist Theological Seminary gives married students in locating suitable homes for light house-keeping, the Seminary contributes the use of a large dwelling adjacent to Norton Hall for a nursery. The nursery is operated by a Board appointed by the W. M. U. of the Long Run Association and takes care of the children of married students while their parents attend Seminary classes. An exceptionally large number of married students are in attendance this year and others are expected. The new plant that the Seminary is building will include married students' apartments.

Hazlehurst sends in 3,891 coupons to Miss Slaughter. This is the largest number from any one society. She is grateful for them. But equally as grateful for the smaller numbers that come from others.

Our Mountain Schools are expressing their thanks for the silver which these coupons are bringing to them. Surely this is a small matter, but how these little things sometimes magnify themselves; especially when put to Kingdom use.

Associations are about over. We are now turning our faces toward the State Convention. And we are watching so eagerly for reports; especially for reports from the Week of Prayer for State Missions. Many societies are sending in their checks; many are withholding them till later on. Please bear in mind the books close the last of the month—soon after you get this issue of the paper. Hurry up with your contributions. And oh, sisters, make them large. Your Secretary feels badly when she looks over the books and sees that some societies have sent in such insignificant gifts; especially this year of splendid crops.

If you can get by any means a copy of an old book, "George Muller's Life and Faith" and read it, it is a great spiritual tonic, a veritable revelation. The orphanage which is established and operated by faith alone at Bristol, England, is still doing great service for God and humanity.

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P. I. LIPSEY, Editor

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RENEW PROMPTLY: Please send in your renewal promptly and give your old address as well as the new when writing us for a change. If you do not send in your renewal your name will be dropped from the list.

Of any notices, whether direct or in the form of resolutions of 100 words, and marriage notices of 25 words, inserted free. All other notices will cost one cent a word, which must accompany the notice.

## A PLEA FOR THE CHILD

This is a word to the parents of young children, not grown ups, and it is an effort to call attention to a scriptural admonition, not the offering of any personal advice. Preachers may not know anything more about "raising children" than other folks. That is not now under discussion. But preachers ought to know what the Bible teaches about the family relationship, about the duties of fathers and mothers to their children. And they ought to teach and preach what the Bible says on this important subject.

Most Christian fathers and mothers have some understanding of their serious responsibility, and they want whatever help may properly come to them. This tender relationship brings very serious responsibility. There is no such delicate mechanism in this world as the mind or soul of a little child. How early and beautifully it responds to a mother's love—yes and to a father's tenderness. A rough and clumsy hand may do eternal mischief here. A hand made soft and a spirit made wise by the Spirit of God can give blessing that will last and grow through all eternity.

And this brings us to our text: "Fathers, provoke not your children, that they be not discouraged." A companion passage to this in the glossians is found in Ephesians: "And, ye fathers, provoke not your children to wrath, but nurture them in the chastening and admonition of the Lord." The English word "provoke" is used to translate two different words in the two passages; but they are of similar import. The word in Ephesians means to make angry; in the glossians the word means to irritate, to set one in opposition, to rub the wrong way. It may result in anger, commonly does, but may result in antagonism which becomes fixed and permanent, maybe hostile; or it may result in sullen and stubborn closing of all the avenues of the soul to every friendly contact and helpful influence.

Perhaps you have seen fathers or mothers whose idea of managing or controlling their children was to domineer over them; to "make" them do as desired. There are some brutal parents who think it their duty to "conquer" their children, which means to subdue them by physical force just as you might do an enraged bull. Oh the pity of it; the madness of it; the ruin that follows it! Children are people. They have souls; they have wills and have a right to them. The soul of a child is the most delicately constructed thing on earth. How easy it is to mar or ruin one that was meant to be in the image of God.

To crush a child's will is to destroy his personality. One who puts his heel on a child's head and mashes it or crushes out its brain is a murderer. But what shall we say of a father or mother who crushes a child's spirit, which goes limping and maimed through life and perhaps through eternity. The most beautiful thing in this world is a little child. Why do they not always stay beautiful? Why does the face be-

come hard? Why does the charm fade away. It is not all due to the parents. But they have the chief responsibility and, alas often do not know it. Why may not the life and soul and body grow more beautiful as the years go by? No mortal has a greater chance to do good than a mother. She has the shaping of the destiny of a soul for all eternity.

Surely there is no place here for petulance and impatience. There is no excuse for indifference and slovenliness in attention to the high duties of motherhood and fatherhood. There is great need of the infinite grace and wisdom of God. All this does not mean that a child should have its own way. Far from it. But let us remember that the children are people and not animals. They are responsive to the highest appeal of love. The lights and shadows of the soul play on the face of a child at a look or touch of father or mother. They are more responsive to the delicate suggestion of yours than the mirroring lake is responsive to the heavens above. May God held up to keep their souls beautiful.

Notice that caution, "lest they be discouraged"; provoke not your children lest they be disheartened, lest they have the heart taken out of them. The main spring in the soul is broken when the spirit is broken. Sensible people do not now even "break" horses; they train them. Why break his back or his neck? God sets us a great example, for we are told that he "works in us to will and to do". Not to destroy the will but to provoke it into exercise and give it right direction and discipline. A child that is tenderly loved and patiently trained, and rejoices to give back the love of its own heart will watch for the least indication of the parent's wish and have no greater joy than to do it. Does some one say this is merely an ideal? Maybe it is merely an ideal because so many of us have bungled the job of being good fathers and good mothers.

## HOLINESS AND RIGHTEOUSNESS

It is time for Baptists and all others to quit shying at the mention of Holiness. We are suffering and the world is suffering because we have been afraid to look the necessity for holiness squarely in the face. We have allowed poorly constructed and sometimes badly misguided people to scare us away from teaching the truth about it or seeking it for ourselves. If the Bible is true which says that without holiness it is impossible to see the Lord, then there is nothing in the world or in any religion which concerns us more than holiness.

There is nothing that the devil hates and fears more than holiness. And nothing that excites the praise and worship of the angels so much as their vision of the holiness of God. In proof of this you will remember the outcry of the demon in the synagogue at Capernaum, early in the ministry of Jesus who cried out in pain and fear and resentment, "I know thee, who thou art, the Holy One of God". And on the other hand there is the song of the seraphim in the vision of Isaiah, "Holy Holy, Holy is the Lord of Hosts".

But it is not about the holiness of God we are now thinking but about the holiness of men. The necessity and the possibility of man's holiness is wholly because of the holiness of God. There rings through all the law of Moses the constant refrain, "Ye shall be holy because I the Lord thy God am holy". Of course the holiness of man is connected with, dependent upon and kindred with the holiness of God. No man can read the Bible and not believe that it requires holiness on the part of God's people.

Now when we come face to face with the scriptural teaching and requirement of holiness we generally begin to justify ourselves by saying, "It can't be done, and so it must never have been really expected". And the next thing we come to is an effort to belittle or oppose any

teaching of holiness. And not a few take to their dugouts when the doctrine of holiness is mentioned. Why may we not be honest enough and courageous enough to study our Bible and see what it has to teach us about the nature and necessity of holiness and how it may be had? Surely this were better than apologizing for sin and justifying our practice of it.

Holiness is originally an attribute of God alone. No creature possesses it in himself or can ever possess it independently of God. Holiness in any creature is dependent upon his connection with God. That which belongs to God is holy, because it belongs to God. It is holy because it is His. In that sense all Christians are holy, that is they are saints. They are the exclusive property of God. That is what Peter means by a Peculiar people. They are God's alone, his absolutely and exclusively. And that is why he calls them a "holy nation" in that same connection. 1 P. 2:9. In the same Epistle he urges, "Be ye yourselves also holy in all manner of living, because it is written, ye shall be holy for I am holy".

But our connection with God is not a mechanical one, not merely one of social relation as servant and Lord; it is a vital relation of Father and child. We are made partakers of the divine nature. The Holy Spirit is given us. And you notice he is called the Holy Spirit. Our holiness is not merely because of a personal relationship to God, but because we are partakers of his life. His life is communicated to us by the Holy Spirit. We are holy because we are children of God, and we are made holy by the inworking of His Holy Spirit in us. The Holy Spirit is as sure to produce holy living as fire is sure to burn.

There was never greater need among Christians than there is today of our being filled with the Holy Spirit. Our weakness, inability to put over God's program for the saving of a lost world is because we are not filled with the Holy Ghost. People are not saved in our churches, because the Spirit of holiness is dishonored. The average church never has one-third of its members present at any service. It takes dozens of sermons to save a soul and then in many cases they are not saved. John the Baptist said of Jesus, "He will baptize you in the Holy Spirit and in fire". Don't forget the fire too; that which destroys the dross and energizes the soul with holiness. We will never save the people at home nor abroad until we set up a higher standard of holy living. When Isaiah spoke of the coming of the kingdom of Christ and his victories, he said, "For every battle of the warrior is with confused noise and garments rolled in blood; but this shall be with burning and fuel of fire".

One word about righteousness. Righteousness depends on holiness. When the power and life of God are upon us, then will righteousness swiftly follow. Righteousness in our relationships with men and in our conduct toward men. There will be and can be no permanent and real righteousness, right doing, unless the holy life of God is imparted to us. Zacharias was filled with the Spirit and prophesied that we "being delivered out of the hand of our enemies should serve Him without fear, in holiness and righteousness before Him all our days". The churches need a great deliverance and a great baptism of the Holy Spirit. It is useless to sing about "higher ground" and refuse to walk where the Word of God directs us in the highway of fellowship with Him.

The American Tract Society, with headquarters at 7 West 45th St., New York, is celebrating now its centennial. Nearly a billion pieces of Christian literature have been distributed. An appeal is being made to the public for \$200,000 with which to launch a progressive move for more Christian literature in the beginning of its second century.

### COMPARATIVE STATEMENT OF HOME MISSION AND CHURCH BUILDING LOAN RECEIPTS May 1-November 1

	1924	1925
Alabama	\$ 9,161.51	\$ 3,527.37
Arkansas	200.00	100.00
District of Columbia	1,124.68	2,013.96
Florida	6,738.83	3,923.34
Georgia	15,110.65	7,889.50
Illinois		
Kentucky	25,842.76	8,746.51
Louisiana	4,850.16	3,029.06
Maryland	5,519.35	1,721.06
Mississippi	11,098.06	7,452.13
Missouri	11,408.02	7,384.21
New Mexico	200.00	331.50
North Carolina	17,043.75	12,111.69
Oklahoma	2,555.38	1,984.30
South Carolina	2,998.62	4,061.75
Tennessee	10,634.23	9,086.03
Texas	14,724.85	6,317.77
Virginia	25,714.25	14,134.76
Miscellaneous	2,733.08	8,014.41
	\$167,658.18	\$101,829.35

### FT. WORTH SEMINARY ON THE AIR

Following is the regular schedule of the broadcasting hours:

**Sunday Services**—Seminary Hill Baptist Church will broadcast its services from 11 to 12 A. M. and 7 to 8 P. M.

From 3 to 4 each afternoon will be known as "Pleasant Sunday Afternoon". All programs will be wholly religious.

**Monday Programs**—Each Monday from 7:30 to 8:30 P. M. the School of Gospel Music will be on the air.

**Tuesday Programs**—The School of Religious Education will broadcast from 7:30 to 8:30 P. M.

**Thursday Programs**—The School of Theology is on from 7:30 to 8:30 P. M.

**Friday Programs**—The Sunday School Lesson for the following Sunday will be the basis for a short Bible talk each Friday evening from 7:30 to 8:30.

**Evangelism Lectures**—Lectures to the Class in Evangelism will be broadcast each Wednesday and Friday from 2 to 3 P. M. These lectures will be delivered by Dr. L. R. Scarborough, teacher of the class. Prof. J. W. Crowder of the Extension Department is at the present time giving the regular Bible talks on Friday evenings. The Evangelism lectures and the Sunday School lesson are the only regular features. All other programs are variable.

Station KFJZ.

### THINK

It may seem a tame platitude to assert the self-evident truth that every one has the inherent God-given right to think and act according to his judgment and conscience. Yet, we find in the dealings of men with one another, that this axiomatic truth is not universally conceded. The right to think and to act voluntarily is the logical starting point of liberty. The Gospel of Jesus Christ, the Son of God, teaches the right of individual thought and action, without which there can be no personal responsibility. It points men to the exercise of personal faith, without regard to that of any other man, in order to justification and salvation. Any system of government, political or religious, that denies the right of each subject to think and act for himself, is unjust, undemocratic, unscriptural, tyrannical; and must culminate in ignorance, superstition, serfdom and slavery to the government. "The true purpose of civil government is to preserve individual rights and the just power, or authority, of civil governments are derived from the consent of the governed."

The love and declaration of this principle gave

rise to a new nation, in which the governmental authority represents and expresses the will of the people. The right to self-government is inherent with the right to think and if I am not mistaken in the prophecies and teaching of the Bible, and the signs of the times, it is high time for all liberty-loving people to awaken and think seriously—think soberly as they ought to think. "Eternal vigilance is the price of liberty."

—C. M. Sherrouse, Biloxi, Miss.

### REVIVAL MEETING

Nothing could be more soul stirring and beneficial than the messages brought by Dr. Denham of the Baptist Bible Institute, New Orleans, La., to the students of Mississippi Woman's College. The revival meeting began Sunday, November 1st, and will continue throughout the week. Besides the two services daily, Dr. Denham is giving a series of lectures on the Bible to the Faculty.

### LIFE SERVICE BAND

The personal work of the Life Service Band is now very thoroughly organized and is doing good work. Some of the fields of work are: Hospital work; work among the Negroes; Mission Sunday School; Jail work; and Street Meetings.

### B. Y. P. U.

There remains only a few Baptist girls yet to be enlisted in some B. Y. P. U. The seven B. Y. P. U.'s are working against and with each other, trying to make each Union the best, and to make the work as a whole reach the highest. Some extensive B. Y. P. U. work is being done by students in the organization and leading of Unions in other places.

### SUNRISE PRAYER MEETINGS

For several weeks the students have met at 6:15 A. M. to pray especially for the meeting and that a revival might be started in our whole Southland. The Lord is truly sending His Spirit and power this week.

We are in receipt of resolutions from the church at Star highly commending the retiring pastor, Rev. H. M. De Moss of Clinton as a Christian gentleman, believes in the Old Book, a preacher of force. Brother De Moss is desirous of a larger field.

Southern Illinois Baptists at their recent association meeting re-elected Dr. W. P. Throgmorton as editor of The Illinois Baptist and Dr. C. W. Culp as State Secretary to succeed Dr. Rodman, April 1st, the latter being elected as superintendent of colportage.

Of course the large majority of our Baptist people did not attend the District Associations, though they were well attended according to past standards. If you did not go to the Association you owe it to yourself to get a copy of the minutes of the meeting, as soon as they are published and see what was done. Read the reports. Also the minutes of the State Convention will be out about the first of January. Get a copy and you will find lots of interesting reading in it.

Dr. John Jeter Hurst has just completed two years of fruitful service at First Church, Jackson, Tenn. In this time 402 have been added to the church and \$85,640 given for all purposes.

In Missouri the preachers held a special pre-convention conference, and the laymen did likewise. Then they held a meeting of both together. Secretary Barton reported a deficit in collections of about \$17,000, though more was given than last year.

The church at Magee has let the contract for a \$30,000 house and Pastor J. L. Boyd and his people will see it through.

Friends of Blue Mountain College contributed a full page advertisement last week in a daily paper published in another state. It is a good advertisement and the paper is a good medium.

It seems that in North Carolina the Baptist Boards nominate the members they wish the Convention to elect on these several Boards. That may be a shade better than a self-perpetuating Board, but is too near a bureaucracy. Our people in Mississippi wouldn't stand for it a minute.

It is distressing to learn of the loss by fire of the laboratory building and entire equipment of The University of Richmond (Baptist). Everything was burned including professors' libraries and manuscripts in the departments of physics, chemistry, etc.

### WHERE THE MONEY GOES

Mississippi Baptists will undertake to raise \$800,000 in 1926 for all denominational work outside their own local church needs. This amount is to be divided equally between objects in our own state and what are called Southwide objects. This is called a 50-50 division. If the whole amount is raised, \$400,000 will be used in Mississippi work and \$400,000 by the South-wide Boards and institutions. If less is given it will be divided in the same ratio. Every dollar will be divided and used as follows if the present percentages continue:

- I. In The State, fifty cents.
  1. State Missions, 16 cents.
  2. Christian Education, twenty-six cents.
  3. Hospitals, five cents, as follows:
    - a. Memphis Hospital, one cent.
    - b. Jackson Hospital, four cents.
  4. Orphanage, three cents.
- II. Outside The State, fifty cents.
  1. Foreign Missions, twenty-five cents.
  2. Home Missions, eleven and one-fourth.
  3. Old preachers, four and three-fourths.
  4. Christian Education, seven and a half cents, as follows:
    - a. Louisville Seminary, two and a half cents.
    - b. Ft. Worth Seminary & Training School, two and a quarter.
    - c. Baptist Bible Institute, one and a half cents.
    - d. Education Board, one cent.
    - e. Negro Seminary, one fourth cent.
  5. New Orleans Hospital, one and a half cents.

(Continued from page 1)

Following able men: F. C. Pankey, Chairman; W. C. Anderson, M. O. Brannum, Drory Dance, Claude Gray, C. R. Lacy, H. R. Spight, Secretary Board, F. E. Berry, F. E. Cunningham, F. W. Duckworth, W. C. Newhouse, Dr. W. L. Sutherland.

### The New Parsonage

The dream of the Booneville Baptists is now a reality. Last Thursday it was the happy privilege of the pastor, his wife, and little Mary Joe to move into it. The house was found to be largely furnished. A good copper-clad range was found in the kitchen, a fine heater had been placed in the living-room and beautiful shades were provided for the whole house. The above was furnished by the church as a whole. Mr. and Mrs. J. C. Stanley, Sr., have made the living-room exceedingly attractive by furnishing it with a beautiful suit of furniture.

### Our Forward Move

1. Our church has set July the first as the time for the Sunday School to be registered with the A-1 Standard schools in the South. Bro. J. E. Byrd, our S. S. Secretary, will be with us in February to help us attain our goal.

# DR. MULLINS SHOULD STATE CLEARLY THE APPLICATION OF HIS "TRAGIC STORY" IN CHRISTIAN HISTORY AND BE FAIR TO HIS BRETHREN

Dr. Mullins is writing much in The Baptist Record about Science and Religion. His much writing has been brought about, no doubt, by the part he took in keeping Southern Baptists from saying in unequivocal language that man did not come into the world by evolution. Had Dr. Mullins consented for the words "and not by evolution" to go into Article Three in our statement of Faith and Message, there would be now no occasion for his much writing.

I think no one will question that statement. No man among Southern Baptists could have kept the words "and not by evolution" out of our Faith and Message if Dr. Mullins had advocated putting them in. A good preacher whom I love and trust said to me since the Convention in Memphis: "With me it was a question whether I would vote with Stealey or with Mullins, and between the two men I preferred to vote with Mullins." I have in mind another preacher whom I have loved very tenderly all my ministerial life. I never knew a man whom I thought tried harder to do and say the right thing. I never knew anyone whom I thought tried harder to be just and fair in all his judgments of the motives and conduct of his brethren. This much-beloved brother told me that he voted with Dr. Mullins. I then said: "Bro. ———, suppose Dr. Mullins had thrown all the power of his great personality and influence toward inserting in our Faith and Message the words 'and not by evolution' and Dr. Stealey had fought hard to keep them out, how many do you honestly think would have voted with Dr. Stealey?" His reply was: "Not over a dozen."

I was not surprised at the good brother's reply. I believe these two preachers represent at least 90 per cent of the 2013 who voted to keep out of our Faith and Message the words "and not by evolution." I mean to say that Dr. Mullins by his great personality and winsome address influenced the Convention by a vote of 2013 to 950 to keep out of our Faith and Message the words "and not by evolution." I mean to say further that Dr. Mullins could have influenced the Convention by almost a unanimous vote to insert the words "and not by evolution" if he had thrown his influence on that side. Some may say that I am reflecting on 90 per cent of the 2013. Maybe so, but they cannot say I am not complimenting Dr. Mullins. Some few of Dr. Mullins' friends say some are trying to break down his influence. For one, I am not trying to break down his influence. I readily acknowledge his influence, but I do protest against Dr. Mullins using his great influence to put those of us who did not vote with him in a false light before the readers of The Baptist Record. All the readers of The Baptist Record know that he is writing much on Science and Religion. They further know that he is writing this because many of us, led by Dr. Stealey, wanted to put into Article Three on the origin of man the words "and not by evolution." We were not fighting science. Science was not under discussion at all. We were merely trying to say in plain English that man did not come into the world by evolution.

Now, in view of the occasion of Dr. Mullins' much writing, there is no escaping the conclusion that he implies that those of us who wanted to say that man did not come into the world by evolution are fighting science. He erects a "straw man" to be sure and then knocks him down. If Dr. Mullins' straw man represents some real man or set of men he is right in knocking him down. But the inference is that the man who wants Baptists to say, in so many words, that man did not come into the world by evolution is the man Dr. Mullins is erecting as a straw man and then knocking him down. Let's look somewhat carefully into his "Chapter in Christian History" in The Baptist Record of October

15th. He says "Nature is God's book of physical law as the Bible is God's book of spiritual truth. The right of science to search nature for truth is as unquestioned as the Christian's right to search the Bible for truth. Conflicts arise when science transgresses the limits of its own field or Christians transgress the limits of Biblical revelation. But here we confront a tragic story."

Before we notice Dr. Mullins' "tragic story" let me say that those of us who persist in saying that man did not come into the world by evolution, do not question "the right of science to search nature for truths," nor do we as "Christians transgress the limits of Biblical revelation," though Dr. Mullins implies that we do. Let us notice now his "tragic story." For convenience sake we will divide this story into three chapters. In chapter one he tells us that when Pythagoras, Aristotle, Plato and other Greek philosophers asserted that the world was round, "wise Christian leaders left the problem to the guessers," but a zealous Christian monk by the name of Cosmos thought he saw deadly conflict with the Bible and proceeded to build up a scientific view from the scriptures to oppose what was to him a deadly heresy. Why does Dr. Mullins cite us to this "Chapter in Christian History" unless he means to imply that those of us who say man did not come into the world by evolution are making the same scientific mistake that Cosmos did when he denied that the world was round? It is against such an implied charge that I solemnly protest. Notice that Dr. Mullins said, "wise leaders left the problem to the guessers." Apparently he wrote this to justify himself as a "wise leader" in keeping Southern Baptists from saying in their Faith and Message that man did not come into the world by evolution. In chapter two of his "tragic story," he tells us that when the theory of the antipodes (that is that there are inhabitants on the other side of the world) was first announced "it became a rank heresy" to hold such a view. "The view became a dogma of orthodoxy. Wise leaders like Basil and Ambrose granted that it was not a vital question. A man might be saved who held the view. But the majority held that a man's soul was lost who held that people live on the other side of the world. This form of heresy and this kind of orthodoxy continued through several centuries. There were instances of burning at the stake for heresy. All was based on a false interpretation of Scripture and on the theory that the Bible teaches science." Certainly no one will deny that Dr. Mullins has written the above because of the present controversy among Southern Baptists. In the light of this controversy I ask why has he written the above, or cited us to this chapter in history, unless he means to imply that those of us who affirm that man did not come into the world by evolution are as guilty of denying a scientific truth as those early Christians were who said there could be no inhabitants on the other side of the world? The reader will notice Dr. Mullins' language, viz: "wise leaders like Basil and Ambrose granted that it was not a vital question." He evidently implies here that wise leaders grant that the evolution question is not vital. With all that's in me, I protest against Dr. Mullins' implied charge that those of us who say that man did not come into the world by evolution are as guilty of denying a scientific fact as those early Christians were who denied that there could be any inhabitants on the other side of the world. In chapter three of Dr. Mullins' "tragic story" he tells us how Martin Luther, Melancthon, John Calvin and even John Wesley taught that the Copernican theory that the sun (and not the earth) is the center of the universe was a great heresy. Again I ask why does Dr. Mullins cite us to this chapter in Christian History unless he means to imply that those of us who deny the evolution theory of the origin of man are as guilty of denying a scientific truth as Martin Luther, John Calvin and John Wesley were in denying that the sun is the center of the

universe? Again I earnestly, solemnly and emphatically protest against such an implied charge.

Every effect has a cause. Every act of a sane person is produced by something. Dr. Mullins is writing much. If it is an effect, what is the cause? Can any answer be given except that the evolution controversy is the cause? Does anyone believe that the much writing by Dr. Mullins is in no way connected with, or related to, the present controversy on the evolution theory of the origin of man? If Dr. Mullins wrote his articles on "Science and Religion" and his article on "A Chapter in Religious History" because of the present controversy on the origin of man, then the inevitable conclusion is that he undoubtedly implies that those who deny the evolution theory of man may be denying a scientific fact just as the Christians who denied (1) that the world was round; (2) that people lived on the other side of the world, and (3) that the sun (and not the earth) is the center of the universe. Does Dr. Mullins realize that when he implied that those of us who deny the evolution theory of the origin of man may be denying a scientific fact; that he also implies that the theistic evolutionist may be as scientifically correct as (7) Pythagoras, Aristotle and Plato were when they asserted that the world was round; (2) as Virgil was when he declared that people lived on the other side of the earth; (3) as Copernicus was when he said the sun (and not the earth) is the center of the universe? Dr. Mullins needs to be extricated from the logic of his writings. I am hoping this article will elicit a reply from Dr. Mullins. If he does reply I hope he will tell us plainly whether he meant to say that in denying the evolution theory of the origin of man as held by theistic evolutionists we may be denying a scientific fact just as some Christians in former days denied scientific facts when they denied (1) that the earth is round; (2) that the other side of the earth is inhabited; (3) that the sun (and not the earth) is the center of the universe. J. W. LEE.

## TUBERCULOSIS AND ORPHANS' HOMES

By H. F. Vermillion

The Baptist Sanatorium at El Paso frequently is requested to take a Tuberculosis child from some one of our Baptist Orphanages to prevent other children in the Home from contracting the disease.

We have cared for as many such cases as our funds would admit and in some cases where we could not take the cases absolutely free the Orphanages have paid part of the cost. We accept small children now only in cases where special attendants are with them because we have no children's building and small children require constant attendance and special care.

I now know of a Baptist Orphanage that is trying to devise a way to care for its tuberculous children. Certainly every child that has tuberculosis should be entirely segregated from other children and so should every suspected case. I am sure that all our homes are doing the best they can to prevent the contact of healthy children with the tuberculous.

But it would be a great act of Christian generosity and Christly service if our Baptist people would build and endow at our own Sanatorium in the sunny Southwest a building for the care of tuberculous children. Nobody within my knowledge has built or endowed such a home for children.

Most children contract tuberculosis easily and most of them respond quickly to Sanatorium treatment when the disease is not advanced. We have had some remarkable recoveries.

My heart aches when a helpless, penniless orphan knocks at the door of our great Sanatorium and I cannot open the door. Will not God's people "open the door for the Children" that have tuberculosis?

El Paso, Texas.

## Budget Department

By J. S. Deaton, Director of Stewardship and Budget

"Every member of every church contributing every week to every cause, in proportion to his ability"

### Getting Ready

But one month remains before the Every Member Canvass for the 1926 Co-operative Program. Every day of the time left should be spent in preparation for this Kingdom task. We should get good and ready. Success on the race track depends much upon the preparation. There are three things which are essential on the race track: Preparation—Starting—Finishing.

But it is not my purpose to write on horse-racing, for I know very little about it, but I do desire that you study these three words with me in respect to the Every Member Canvass and the Budget for 1926.

We must make thorough preparation for this task. May I impress on your mind that it is a task—a big task—a vital task—a task upon which the whole denominational life depends, and we cannot make too thorough preparation for it.

Let me suggest that the first step, and perhaps the most important step, is the selection of a director for putting on the Every-Member Canvass. Many associations have selected their leaders for this. Some are depending on the Executive Committee of their association to look after this; others have not chosen the leader or director yet. Let every association, through its Executive Committee, select a leader, but in no case leave it to the Executive Committee as a whole to direct in this important matter. It is not a question of fitness, but it is a question of getting it done. Everyone knows that what is everybody's business is nobody's business. Some one must take upon them the responsibility of seeing this thing through.

This leader should be capable, courageous and thoroughly consecrated to the task. He must be a general who is able to direct the army of workers. He should select four or five able laymen who will assist him in the work. Visit every church, or have someone to visit them, putting the plans of the Every-Member Canvass before them, and helping them organize for the Budget. A tract prepared by Dr. J. T. Henderson will aid much in this and will be mailed to every director and enough additional ones to furnish each worker with one.

Every pastor should take his church membership through a course of training in Stewardship; Scriptural Finance; Systematic Offerings before attempting to put on the Budget. This can be done in a week's time by proper planning. Better results will be obtained; they will be more lasting and more satisfactory to all when this method is faithfully followed out.

It will be somebody's duty to see that the church membership-roll is properly revised; noting the deaths that may have occurred since the last canvass; listing the absentee member and dividing the membership into groups according to location, which will assist the Director in dividing the territory in such way as to make it easy for each team to do the work.

Captains will select their teams and bring them together for instruction and counsel. The art of soliciting is a very fine art and many who have not had experience in this need the necessary instructions. Let us sum up the matter of preparation: Elect associational Director; Choose leader for each church; select Captains and teams; Revise church-roll; divide the membership into groups according to location in territory of the church; bring teams and all workers together for instruction and inspiration.

After thorough preparation the day comes for putting on the canvass. All workers meet at the church for a season of prayer before starting out. Starting is an important part of the matter. Getting a good start depends upon the

preparation which has been made for the work, in fact, the start begun in the preparation. Sunday December 6th, every Captain will be on hand with his team. Words of encouragement will be spoken by the pastor and the Captains to the teams. Every team is ready and goes forth with a prayer in his heart that God will go with them in the person of the Holy Spirit to open the way and prepare the heart of the people for their reception.

As fast as the teams complete their work they will report to the Captains, who remain at the church and at the evening service a tabulated report of all money subscribed will be posted and placed in conspicuous place, the pastor calling attention to the total pledge.

We come now to the work of finishing the task. No canvass is ever completed in one afternoon. The teams have failed to see some. Some were away from home; some were sick; some have refused to make any pledge; some have not made up their mind as to the amount they should pledge. All cards will be checked over and new lists made and distributed according to the best wisdom of the Captains and the gleaner will begin at once. Throughout the week effort will be made to see every member. Never let the canvass drag; keep the enthusiasm high and continue to drive hard until the task is complete.

Let every church begin now to make the necessary preparation for this work. The pastor should preach a series of sermons on Stewardship and the Budget, thus preparing his people for the detail work of putting on the canvass, making it easy for the teams to do the soliciting.

Surely no church will refuse to co-operate in this worthy task. Everyone of us expects to go right on feeding our physical man; making preparation for the happiness of ourselves and families; enjoying the good things that God is constantly bestowing upon us. God has been gracious to us, it is our duty and happy privilege to help extend his Kingdom unto the uttermost part of the earth. We are expecting His continued blessings upon us and we do not propose to be parasites in the Kingdom. No, no, we can't afford to let a few faithful few carry all the load, but we shall get into this matter of Every-Member Canvass in dead earnest. We shall see to it that a glorious finish is made and we shall honor our God with that that he has put into our hands, looking unto us as good Stewards of our possessions, expecting that we shall do our full duty toward him and our fellowman.

### Here and There

It was our privilege to visit with the First Baptist Church, Hattiesburg, on fourth Sunday in October and present the pressing needs of our Mission causes. This church has given its pastor up for a few months to assist in the Southern Theological Seminary Campaign. Brother Gaines Hightower is supplying in a most effectual way during the absence of Dr. Yarborough. We have not met with a more cordial hospitality than was given us during this visit. The fellowship was superb and the day was a great blessing to us. A good collection was taken in the regular offering of the morning for State Missions and Secretary Gunter informs me that a large check for the 1925 Program was sent in. Blessings upon this good church and may God continue to use them for larger things.

Following our visit with the First Church, Hattiesburg, we went to the First Church, Gulfport, to put on the 1926 Budget. Much preparation had been made for this work. All preliminary

work had been attended to and the teams and Captains were brought together for conference after the prayer meeting hour Wednesday evening and then on Friday evening. The church after conference with us, voted to put on a single Budget and make a drive for \$15,000.00 instead of \$10,000.00. It is the opinion of the finance committee that the \$15,000.00 will be divided on the fifty fifty basis. More than \$10,000.00 of the total amount was subscribed on Sunday afternoon Nov. 1st, between the hours of two and four. A great spirit prevailed and the people were happy and enthusiastic. Deacon Taylor remarked to us that this was the best canvass that First Church, Gulfport, had ever made. More than twice as much was pledged, in the Sunday afternoon drive as was pledged last year. The teams are completing the gleanings this week and we confidently believe that the total objective will be reached. This is a great church and we enjoyed our stay among them. It is fine to work with a people who have vision and who are doing things in the Kingdom in a great way. This work was all done in the absence of the pastor, whom they had loaned to Mississippi Woman's College. Brother Allen, pastor of Calvary Baptist Church, Hattiesburg, who was supplying for Dr. McComb, had done some fine work in preparation for the Budget and we want to thank him and all members of the church for the fine spirit of co-operation shown in this work.

### HOSPITAL SERVICE WELL RENDERED

It is worth while to be able to meet the ordinary demands of every-day service, but after all that is not the truest test of capability. The friends of the Baptist Memorial Hospital have been claiming that its service is first class. The claim is sometimes put to atest by an emergency.

Such was the case on Tuesday, October 27th, when news came of the terrible Victoria, Miss., wreck, and with the request that the hospital be ready to receive the injured. Within an hour, under the capable direction of our superintendent, Mr. Geo. D. Sheats, a corps of physicians and nurses was in readiness, an emergency unit of two physicians and two nurses, had been dispatched to the scene of the wreck, thirty miles away, and patients were being brought in. So thorough was the preparation that it required only about ten minutes to pass a case through the emergency rooms and on to operating room or bed, as the case demanded. Our hospital took care of more than half of the white people brought to Memphis hospitals, some twenty in number, and were prepared for more. Within a few hours after the last patient was in the whole emergency had been absorbed and everything was moving on in the usual way, except of course, the sense of shock and sympathy that was in the hearts of all.

The commendations by the public press of Memphis, of the way in which the Baptist Hospital handled their part of the work of the day, both at the hospital and at the wreck, were cordial and full.

The behavior of our nurses in training, in handling the duties to which they were assigned, touched very deeply the heart of the pastor. He is thrown with them daily and appreciates them very highly. As he watched their soldierly service and thought of how the ordinary young woman, untrained, would go to pieces in the midst of the bleeding and suffering, he rejoiced in the trained nurse, even though yet in school.

At this writing the majority of the injured have left the hospital and most of those remaining are convalescent. Many have expressed to the pastor their appreciation of the treatment they have received.

—M. D. Jeffries.

# Mississippi Woman's Missionary Union

## OUR STATE OFFICERS

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### From Our Margaret Fund Trustee

Dear Sisters of Mississippi:

We have three Margaret Fund students to Mother this year, and up to date we have done nothing for them.

Thanksgiving is coming and Christmas is coming, and every mother heart of us, I know, is longing to help these two daughters and this dear son of ours with a box of good cheer and a love letter. Let us not fear that they will get too many letters, or too many boxes; I am trusting that many societies over the state will send to one, or to all of them, some love token.

Just as our own children off at college get homesick, so these dear children so many thousand miles from their loved ones have hungry hearts when Christmas comes. I know we are not going to fail them.

Now will not each one of you take this up at once in your society and decide what you will send? Then, will not each of you who do send something write to me, your Trustee, and let me know about it? I need this information for my report next May at the convention.

Here are the names of our children:

Miss Jennie McCrae,

Woman's College,

Hattiesburg, Miss.

Miss Virginia Rowe,

Redlands University,

Redlands, California.

Mr. George Lowe,

William Jewell College,

Liberty, Missouri.

Let us remember that "Inasmuch as ye have done it unto one of the least of these, ye have done it unto me".

Your Margaret Fund Trustee,

(Signed) Mrs. W. J. Davis,

640 North State, Jackson, Miss.

Has your Society sent for the name of one of our aged ministers, or for the name of a widow of one? Most appreciative are these Veterans of the Cross for any kindness shown them.

Then has your Society rummaged through the closets and brought forth wearing apparel that will do for a box? Our ministerial students and their wives are needy at both Clarke and Mississippi Colleges. These dear little women who are standing so faithfully by their young husbands as they try to secure an education, are nearly every one quite ingenious. They can take garments and rip and wash and press and then cut and sew until they have some attractive new garments for themselves or their little ones. Give them a chance at some good material that you can no longer use, or do not care to use.

The Districts are busy arranging for the Conferences for Leaders—Associational Superintendents and Young People's Counselors. The first one will be held at McComb City, in the 6th District on Nov. 18th. Miss Traylor and Miss Lackey both plan to be present. The second will meet at Jackson First Church, on Nov. 20th. This of course is for the 1st District. Others will be announced next week. Local society leaders will

find it well worth their while to attend these meetings.

### Religious Work at Baptist Hospital

There seems to be an impression among some of our people that the nurses in training at the Baptist Hospital have no religious instruction.

I wish that all who believe that way could spend one week with the nurses.

Every Sunday morning, from six to seven o'clock—before many of us are out of bed—these nurses will be found crowded into the Staff office on the second floor of the Hospital for one hour of devotions and study of the Sunday School lesson. This is a real, live, organized Sunday School class, twenty-eight strong.

Wednesday night from 8:30 to 9:30 you will find the same number of girls at the Nurses' Home in a Young Woman's Auxiliary. Their objective is Bible and Mission study. They have named their Society the Grace McBride Young Woman's Auxiliary, in honor of Miss Grace McBride, a trained nurse, who gave her life during the World War. She was nursing the American soldiers who had typhus fever in far away Siberia. She contracted the fever and died and was buried there. That lonely little mound in that far away land is a clear call to heroic duty, to every Baptist trained nurse in America. The watch-word of this Y. W. A. is Daniel 12:3: "They that are wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever." Their motto, Grace McBride Motto: "On Highest Mission Sent." Their study book at this time, "The Ministry of Women."

Thursday night finds this same number of girls assembled at their Nurses Home for their mid-week prayer meeting. Every girl takes some part in this meeting.

Last year all the student nurses finished the Sunday School Manual and secured certificates. By the time this goes to press all students who have entered since the organization of that class will be entered into a like class. We are sure they will complete the Manual with the same honors as the preceding class.

It might be well to bear in mind that this religious work is carried on in the face of a very stiff course of study for training nurses.

So much for student nurses.

On Sunday afternoons at 3:30, you will find ALL the servants assembled in the kitchen, and for forty-five minutes enjoy the privilege of Bible study and prayer. This hour is usually given to the regular Sunday School lesson.

We are greatly handicapped by not having a suitable place for our meetings; but we hope that ere long we shall be occupying the lovely chapel, so nearly completed, on the first floor of our new nurses building.

—Reporter.

### Love Gifts to Blue Mountain College by Starkville and West Point W. M. U.

Probably never in the history of the two Woman's Mission Unions has there been a more inspiring and beautiful event than the joint meeting held in West Point Monday afternoon,

the object of which was the ingathering of the Love Gifts to the Blue Mountain Endowment Fund. The entire lower floor of the home of the West Point's President, Mrs. Vanlandingham, was thrown together for the occasion and artistically decorated throughout in a myriad of cut flowers and potted plants. Rendering the apartments even more beautiful, was the spiritual atmosphere which seemed to radiate within the walls of this ideally Christian home. The guest of honor, Mrs. M. L. Berry, "Mother-Berry", as she is affectionately called, was seated in a large chair decorated in Blue Mountain colors, while about were grouped the Blue Mountain Girls, "My Children", as she calls them. These, too, wore the colors of their Alma Mater. After the guests, numbering two hundred, had assembled; a splendidly arranged program was rendered, the new pastor of the West Point Baptist Church leading the devotional. Words of welcome were heartily spoken by Mrs. J. M. White, a Blue Mountain alumnus, to which Mrs. Berry touchingly responded. Then followed an especially lovely duet, by Mrs. Chandler and Mrs. Graham also of West Point. Mrs. Garner spoke beautifully on "What a Blue Mountain Girl Means to a Community." Then Mrs. Walker sang tenderly and most expressively an appropriate selection. "The Reminiscences of Blue Mountain College", were lovingly and impressively given by Mrs. Wirt Carpenter of Starkville.

Following her, Dr. Lawrence Lowrey, another guest of honor, of whom all were justly proud, and who is the newly elected President of the College, talked interestingly. He reviewed the foundation of the Institution, the work of the College in its infancy, its steady growth, concluding with the necessity of the endowment. Just here Mrs. Berry made an earnest and forceful appeal for all Baptists to rally to the support of Blue Mountain. Every heart was touched as the friends gazed into the face of this saintly woman, who is nearing her 75th birthday. Fifty-two years of this wonderful Christian life have been spent in serving this wonderful school. Doubtless her close association and companionship with these hundreds of college girls has kept her young in body and mind, despite the many mile-stones she has passed; and makes her anxious to continue to live and serve. "Her Girls" listened and lived again through the days spent with this truly consecrated character, whose very countenance shone with love and joy which only comes from above, where God ever reigneth. As she closed this inspiring talk she was presented with a large bunch of handsome golden chrysanthemums by Mrs. Miller in behalf of the Blue Mountain Girls. Again her face expressed deep appreciation. At the conclusion of the program the Love Gift collection amounting to \$875.00 was taken.

An attractive salad course and hot tea were served. Dr. Lowrey and Mrs. Berry left on the afternoon train.

About twenty-five members of the Starkville W. M. U. attended. The former students were Mrs. Wirt and Randle Carpenter, Mrs. Lucius L. Patterson, and Mrs. J. C. Nash.

—A Guest.

### STEPS ON SACRED GROUND

The Toxish Church (Pontotoc County) held her meeting on first Sunday in August and week following. They had as their preaching help their pastor and his son Paul. Paul and his twin brother Silas, did the preaching in their meeting a year ago. The whole community were very kind and sympathetic towards the young preachers.

This is a historic church. They were 52 years old before they had their third pastor. Their first pastor, the greatly venerated Dr. Ward, served 31 years (at the same time practiced medicine). He was followed by the much loved A. J. Seal 20 years. In its early life this church sent out four young preachers: Henderson and Wiley Finley (brothers), who were loved for their loyalty to the Book; and two Vanhoosers (also brothers), who made for themselves an enviable reputation in preaching and educational circles, one in Tennessee and the other in Alabama. The writer has had pointed out to him the hewed log house which the Vanhoosers built; it still stands. This church entertained the second Baptist State Convention ever held in Mississippi, and this reminds me that my mother was a member of the church that entertained the first State Convention ever held in our state and was present at that meeting. I remember this incident that she related: One Grandberry (noble I think it was) on horseback rode up and down in front of the crowd and cried out, "All who will go home with me come on! All who will go home with me come on!" He rode off with 60 horsemen following him. In that church (Palestine, Hinds County) Mississippi College was born. It had three pastors in 75 years and flourished all the while. It is a source of pride to me that I was baptized into the fellowship of one of these churches and have pastored the other, first or last some 15 years. In the recent meeting devotional worship was held before each sermon and all save two, the first and the last, were conducted by boys and young men. Without any "corkscrew method" some twenty-odd young people came right on down to the organ as they came into the house and joined in the singing with such heartiness and helpfulness to each other as to be a delight to their pastor.

Next was Ebenezer, DeSoto County. Here my twin boys did the preaching and here too the people were sympathetic and helpful to the young preachers. This is the home of the Dockeries. Here the lamented Maj. Tom C. Dockery spent his long and noble life; and here was the childhood home of Will Dockery, who led all Southern Baptists in the 75 Million Campaign, subscribing \$400,000.00. The house of worship has once been moved several miles eastward to keep within the white zone. The removal of the whites has again put us on the border of the black zone. A dozen or so people are struggling to keep the church family in existence.

On the third Sunday in August I went to assist at Pontotoc, Lee County. Here Brother Jim Heartly is the beloved pastor. He loves the Old Book so profoundly, is so sincere and devout that it is a pleasure to work with him. Thirty-three years ago, as their pastor, I held a meeting with them and baptized four grandmothers. Four grandmothers at one meeting and none other is unusual. I had lost the names and they had lost the incident. However, three names were recalled. Had nobody joined in either of these meetings I would still have felt that each was a good one. There seemed in each place to be a deepening of convictions and a rising tide of reverence for God's Holy Word and the worthwhileness of righteousness. At Ebenezer we had no accessions, yet it may have been our best. A father has since then said, "My boy took up with yours much. You know Paul spent the afternoon at my house in the car with his Bible. My boy climbed up there with him and stayed a long while. Two or three days after the meeting he said to me kind of confidentially, 'Papa, when I get grown I want to preach'". The boy is an earnest faced lad and what will come of his impression, I leave with God and hope.

In good hope behind the Blood,  
—R. A. Cooper,  
Senatobia, Miss.

### JOHN W. HENDERSON

A good man has fallen asleep. The summons came at 6:20 A. M. October 21, 1925. Had he lived until the 25th of November he would have been 84 years. He was a native of South Carolina. For four years a Confederate soldier. Came to Mississippi in 1867, settled in Holmes County, near Macedonia Church. Later on moved to Goodman and joined the Baptist Church by letter. For quite a while he served his church as deacon, and was the faithful Sunday School Superintendent 26 years. He leaves a devoted wife, three sons, two daughters, one stepdaughter, nine grandchildren, two great grandchildren, a host of friends and many relatives to mourn their loss. He was feeble for several months. Although surrounded by every care and attention, yes, the most devoted ministrations at the hands of loved ones, yet his last days were most intense suffering. But during that period lovely traits of his Christian character were vividly shining in richest luster, for we could catch mournful strains from the fast failing voice as he communed with his God. Doubtless, the grace of patience, faith, hope and love are more sublime in the beauty of their perfection, when moulded in the crucibles; especially a life truly submissive to the will of God. A true Christian, a true friend, and true in the relationship of husband and father. To the loved ones: This inevitable darkened season through which you are called to pass will not, I am sure, by its fleeting shadow, rob you of the memory of that well spent

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life so fraught with deep consolation in Christ. "To all of them also that love His appearing" Jesus said: "I will come again." "Be ye also ready."

After the funeral, by the writer, in the presence of a large concourse of relatives and friends, his remains were laid to rest in the cemetery at Goodman.  
J. T. ELLIS.

### SEMINARY'S PILGRIMAGE TO NEW HOME

Chas. F. Leek,  
Publicity Secretary

Despite the fact that Louisville registered the coldest spot in the country Friday, October 9, an icy wind sweeping intermittent showers over "The Beeches", approximately three hundred faculty, students and friends of the Southern Baptist Theological Seminary journeyed to the Seminary's new home for the purpose of inspecting the plant.

Immediately upon arrival an assembly was held in the temporary chapel in new Norton Hall. It was significant that, "My Faith Looks Up to Thee", was the first hymn to be raised within the walls of the new Seminary buildings. These are buildings that faith built. President Mullins explained the building project. From here the crowd went to

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the front of the new building where the first group picture was made with the new structures as a background. Then those present were released and they virtually swarmed over the future home of the Seminary. Besides Dr. Mullins' explanation, cards designated the various rooms of the buildings. These will remain for the convenience of future visitors.

New Norton Hall is fast being given the finishing touches and the contractors are bending every effort to finish half of the new dormitory so that the planned removal to the new campus can take place early in 1926. Half of the new dormitory will accommodate the student body of the average of recent years.

The whole campus, from the giant beech trees that adorn the front of the grounds to the buildings, gives one the idea of bigness. It's a real inspiration to view the new Seminary home and contemplate how this will contribute to a greater work by this famous school.

## Sunday School Department

By R. A. Venable

### SUNDAY SCHOOL LESSON Nov. 15

#### Paul's Arrest in Jerusalem—Acts 21:27-32

**Introduction:** Paul is again in Jerusalem, a city renowned in the history of his race and sacred as the center of the worship of the chosen people. His visit is the culmination of a far-reaching movement among the Gentile churches, for the relief of the poor saints in Jerusalem and thereabouts. "Now after some years I came to bring alms to my nation and offerings", (Acts 24:17) was Paul's statement before Felix as to the purpose of his visit. (See Rom. 15:25-27.)

1. Paul went to Jerusalem with many forebodings saying that bonds and afflictions awaited his appearance in Jerusalem. The exact content of the fate which would befall him, he did not know. The element of doubt intensified his distress of mind, but did not deter him. If the element of doubt in the warnings of the Spirit involved the cost of his life, he was ready for the tragic end. "But I hold not my life of any account as dear unto myself, so that I may accomplish my course and the ministry which I received from the Lord Jesus, to testify the Gospel of the grace of God". (Acts 20:24.)

2. The brethren received Paul gladly when he arrived in Jerusalem. James and all the elders of the church gave Paul a patient and sympathetic hearing as he related what God had wrought among the Gentiles. A rehearsal of the conquests among the pagan nations, under the leadership of Paul and his companions in the work thrilled James and the elders of the church and they glorified God.

3. James, the pastor of the Jerusalem church, and his associate elders, in view of the great numbers of Jewish believers in the city who were zealous for the law and whose prejudices against Paul were intense and uncompromising, due to their ignorance of Paul's attitude toward the law as regards the Jewish believers, recommended to Paul a course of conduct which they thought would allay these prejudices. The course they recommended was not such as to compromise the Apostle and at the same time would forestall any violent uprising against him. It is important to read verses twenty-three to twenty-six. These give the historic background of the Lesson. These verses tell the purpose of Paul's presence in the temple which gave rise to the violent episode which it is the purpose of the Lesson to relate. "And when the seven days were almost complete the Jews from Asia, when they saw him in the temple, stirred all the multitude and laid hands on him, crying out, Men of Israel, help". (Ver. 29.)

The plan of James and the elders miscarried because of the presence of Jews from Asia whose hatred against Paul was deadly because of his evangelizing activities in their own country. During his stay in Ephesus the Gospel had been preached throughout all Asia, (see Acts 19:25-26) and the Jews throughout that region were stirred into furious rage against him. These Jews from Asia, knowing the widespread feeling against Paul in the city, and the advantage which the conditions afforded them were quick to seize the opportunity to close in upon the Apostle as an apostate Jew from the religion of his fathers, and put an end to his life, without law and without mercy. The Jewish feeling against Paul was intense and volcanic, ready for an eruption on the slightest provocation. The wild fantastic screams of these deadly foes from Asia stirred up all the multitude and with a mad rush impelled by a frenzied passion they lay hands upon the humble preacher of the Gospel of the grace of God. The ground of this violent proceeding was stated in telling form. It had the semblance of truth and easily threw the people in deadly array. "This is the man that teacheth all men everywhere against the people and the law and this place; and moreover he brought Greeks also into the temple and hath defiled this holy place". (Ver. 28.) The charges alleged were false, they were not true to fact. Paul held nothing which would prohibit the believing Jew from observing the ceremonial requirements of the law so long as such observance was not made a condition to Salvation, so long as it did not displace faith in Jesus Christ as the source and giver of Salvation. "The ceremonies of the law were matters of indifference; he seemed to have observed them though with no great strictness; hence he felt himself at liberty to accommodate himself to the conduct of others in these indifferent things". He adhered to the finding of the council at Jerusalem some years before, in which the relation of the believing Jews was not raised, nor disposed of, Paul did preach and teach that the Gentiles were as free from all observance of the Mosaic system as if they had then and never did have any existence. The charge that his purpose was to destroy the law and the temple was false, therefore he sought neither to destroy the temple, nor to profane it. The charge that he profaned the temple by carrying within its sacred precincts Greeks was a baseless inference. They had seen Paul on the streets with Trophimus an Ephesian, whom these Jews from Asia recognized as a Gentile and they jumped to the conclusion that Paul had taken him with him into the temple, "And all the city was

moved and the people ran together and they laid hold on Paul and dragged him out of the temple, and straightway the doors were shut". (Ver. 30.) The mob moved with celerity, passion was in the saddle, and nothing but the death of the renegade Jew could appease their wrath, or satiate their thirst for blood. These hellhounds had brought to bay their prey which they had pursued from city to city, over land and sea. Nothing remained now but to rush in and destroy him from the earth. Their purpose was frustrated. God moves in a mysterious way his wonders to perform and makes the wrath of man to praise him in carrying forward his purposes. God is not ready for Paul to die. He interposes and arrests the hands lifted to strike Paul from the earth. "And as they were seeking to kill him tidings came up to the chief captain of the band, that all Jerusalem was in confusion, and forthwith he took soldiers and centurions and ran down upon them; and when they saw the chief captain and soldiers they left beating Paul". (Vers. 31-32.) When the tribune of the Roman cohorts came rushing out of the fortress Antonia, joining the temple accompanied by a band of Roman soldiers, the howling mob seized with fear, ceased their deadly blows and the Apostle was rescued from the jaws of death. The Roman Government stood for law and order and her cohorts quelled many a riot.

"Then the chief captain came near and laid hold on him and commanded him to be bound with two chains and inquired who he was, and what he had done. And some shouted one thing and some another among the crowd: And when he could not know the certainty of the uproar he commanded him to be brought into the castle". (Vers. 33-34.) The captain ignorant of the cause of this uproar and ignorant also of who Paul was, proceeded with deliberation and justice to ascertain the name of the offender and the nature of his offense which had enraged the mob to such deeds of violence. Assuming that the victim of such violence must be guilty of a very grave offense, as a precaution he commanded Paul to be bound with two chains, not so much as security against the possibility of Paul's escape but a propitiatory measure to allay the fury of the mob. The captain's inquiry as to the nature of the offense which stirred the multitude to mob violence brought no reliable answer, some said one thing, some another. Both the folly and wickedness of mob violence became manifest in the instance before us. The question as to who Paul was, was held in abeyance for the time. Claudius Lysias, for such was the captain's name, despaired of finding the real cause of this murderous assault brought him into the castle for examination, and so fierce was the rage of the mob, that it was necessary for the stunned prisoner to be borne up the stairs by the soldiers. "And when he came upon the stairs, so it was that he was borne of the

soldiers for the violence of the crowd; for the multitude of the people followed after, crying out, away with him. And as Paul was about to be brought into the castle, he saith unto the chief captain, "may I say something unto thee?" and he replied, "Dost thou know Greek? Art thou not then the Egyptian who before these days stirred up to sedition and led out into the wilderness four thousand men of the Assassins?" (Vers. 35-37.) Paul is now safe from the violence of the mob. The raging multitude would hardly venture to enter the barracks. Paul, though suffering from the cruel blows inflicted upon him, is composed and evinces a courage becoming the peril of the situation and the dignity of his character and the sanctity of his calling. This request of the captain to be permitted to speak to the people opened the way to further inquiry as to who he was. The captain was surprised that his prisoner could speak Greek. The fact that Paul's request was made in Greek convinced Lysias that his prisoner was no ordinary man. The suggestion came that possibly Paul was a noted Egyptian who had recently led an insurrectionary movement. The times are troublous. "The Assassins, that extreme party of the Zealots, swore to undying enmity against the Roman tyranny, were active; and recently there had been a wild outbreak under an Egyptian Jew who professed himself a prophet and played upon the fanaticism of the populace. It had been suppressed by the Procurator Felix, and the leader had escaped and disappeared. And now the idea had occurred to Lysias that the Apostle might be that desperado and the deluded mob was taking its revenge". Smith. In reply to a question which pierced his sensitive nature, the Apostle without reserve and with a degree of racial and civic pride said, "I am a Jew of Tarsus in Cilicia, a citizen of no mean city: and I beseech thee give me leave to speak unto the people". (Ver. 39.) However keenly Paul might have felt Lysias' question suggesting the possibility of his being the escaped leader of a band of Assassins, numbering several thousand, all of the spirit of resentment, but with pride, affirms his racial connection. "I am a Jew". Paul gloried in his race, and in his home city, renowned for its beauty, wealth and culture. Paul's civic pride was one of the excellences of his character. His request for permission to speak to the people showed a deeper concern for the enraged people than for his own safety. He felt that the multitude had been swept from their feet by some demagogues from Asia who were seeking to settle an old score of hatred of him, inspired by the success of Paul's preaching in their own homeland. His spirit was the spirit of the Christ he preached and his love for his race and nation prompted his endeavor to allay the rage of his people by correcting their misapprehensions. If he could help them to think right, they would soon feel right.

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The permission to speak to the people was granted, he, "standing on the stairs, beckoned with the hand unto the people, and when there was made a great silence, he spoke unto them in the Hebrew language, saying, Brethren and fathers, hear ye the defense which I now make to you". The language of Chrysastion, descriptive of this scene is worthy of our attention. What nobler spectacle than that of Paul at this moment! There he stands bound with two chains ready to make his defense to the people. The Roman commander sits by to enforce order by his presence. The enraged populace look up to him from below. Yet in the midst of so many dangers, how self-possessed is he, how tranquil. One could wish that time and space would permit us to abide the scene, and hear the defense of this suffering speaker bound in chains.

**Married—In** Coliseum Church, New Orleans, La., Dr. Denham saying the ceremony, Willie May, daughter of Mr. and Mrs. A. W. Roberts, New Orleans, La., to Rev. W. E. Roark, pastor Baptist Church, Foley, Alabama.

Our readers perhaps noticed in a recent issue, and will see in this issue, an advertisement of the School of Commerce. The Principal of this school is our own well-known Prof. Sharp who was for a long time Professor of Mathematics in Mississippi College and has served several years as Professor in the Woman's College at Hattiesburg. His experience and ability go unquestioned and we predict for him great success in this new work.

#### EAST MOSS POINT CHURCH

It has been my happy privilege to be pastor of this good church only since the second Sunday in August. Brother H. L. Gaston was the former pastor and resigned the first of June; from that time until I came they had no pastor. But when I came I found a loyal congregation who want to do the thing the Lord wants them to do. This church has paid more to the 1925 program this year than any other church in the county, in fact it has paid almost as much as all the other churches combined.

We have just recently graded the Sunday School, and where we had eight officers and teachers we now have twenty-three, and as a result of this increase in workers the Sunday School attendance has increased about 25% in only a few weeks.

This is only a half time work and of course we are not able to do justice to the work as a non-resident pastor, but the church is talking now of building a home for a pastor where they can move one on the field, and then they may see where they can go to full time within the next year.

We are glad to have our revival meeting the fourth Sunday in November. Brother J. E. Byrd is to do the preaching for us. We are praying and looking for a great revival. Pray for us.

One thing that we must mention is, the last time we went to our appointment with this good church we found a real tailored suit of clothes that some of the good brethren had bought for us. We have never felt so much dressed up as we do now. And while they only called us a supply pastor, if they keep doing such things as that they may find they will have a hard time getting us to leave and let the other man come on the field. Anyway, we greatly appreciate the suit, and then we appreciate the way this good church is co-operating in getting things done. We believe many a pastor's success or failure is the success or failure of the membership of the church, but no pastor will have much reason for failing with this church if he will do as well as the membership, and they keep doing as well as they are doing now.

—S. J. Rhodes, Pastor.

#### FIFTH AVE., HATTIESBURG

A \$25,000 brick and stucco structure to house the congregation of the Fifth Avenue Baptist Church is the last word in building activities in Hattiesburg and, when completed, will mark the consummation of a long desired end, as well as supplying a vital need for that church and neighborhood, as the enlarged work of the congregation has outgrown the old building and made the new one imperative.

At 6:30 o'clock on Wednesday morning, October 14th, the first shovel of dirt will be turned by the pastor, the Rev. D. A. Youngblood, and a brief devotional service of praise and thanksgiving will be conducted by Mr. Youngblood, with Mr. and Mrs. Ward Fenley in charge of the musical program, after which the contractor, A. C. Hearon, who will have charge of the construction, will put his men to work.

It is stated that the new structure will be of brick and stucco, and will be modern in every detail. The present building will be utilized, by having it stuccoed and worked into the new part of the church, with the auditorium projecting further toward Mamie street. To the south and west, the Sunday School annex will be built and when completed those who have seen the plans say, the church will be not only modern in its interior but also an ornament to that part of the city.

#### 23 Sunday School Rooms

The main auditorium will have a seating capacity of 400, and there will be 23 Sunday School rooms, a dining room and kitchen, library, pastor's study, besides rooms for the Women's Missionary Society, and for the B. Y. P. U. The roof will be of red tile, and the heating system will be hot air.

#### THIRTEEN ASSOCIATIONAL MEETINGS ATTENDED

T. J. Moore.

As a field man working in the interest of The Baptist Record and our Baptist Book Store in Jackson, I have reached thirteen Associations in their annual session and present-

ed my phase of our work.

Lebanon met at Brooklyn, a fine meeting, good reports and a hopeful spirit. I thought the highest point in the session was when the discussion on our budget ran into the matter of personal testimony on experiences in tithing.

Jackson County met at Escatawpa. It was a fine meeting, well attended, good reports well and enthusiastically discussed. Just look out for Jackson County Baptists to soon make a good showing next year. Their pastors are a fine set of fellows, working together and are being backed up by noble laymen and enthusiastic women.

Hancock County. A small body, a rainy day in which to meet but a show of life and encouragement on the part of those present. With such a consecrated pastor as Murry, Gilmore and others to lead them, Hancock will come on. Just give them time and pray for them.

Pearl River County met at Juniper Grove Church. Churches were well represented by their delegates, but the community did not turn out very well. It was a good meeting. A number of very able speakers and the discussions were of a high order and inspiring. A great group of churches in a rapidly developing section of our State.

Jeff Davis County met at Hathorn. They had a high tide session, churches all represented by delegates and many visitors. A noble layman, Dale, of old Hebron Church, is their efficient Moderator. The letters showed that the churches are fully alive, every feature of the session was good. This is the banner association of the thirteen I visited. May God continue to graciously bless them.

Rankin County meeting place was Florence. It was a business-like session. Good reports, strong speeches but not much enthusiasm aroused. Bro. J. R. Carter made one of the best speeches on the general work and its needs I have heard in all my rounds. There were other great addresses made. Bro. Courtney made an excellent Moderator.

Lawrence County was next. I was only there a part of one day. There are some good churches doing good work in this body, but a large number of their churches need to pick up in their activity.

Walshall County. Tylertown was the meeting place. Both life and enthusiasm were manifest in their session. This is a county of great possibilities. Bro. Roper, pastor of Tylertown Church, and the membership of his church are a help to all the churches of the county. With your great harvest and good prices this year Walshall will try itself for the work next year.

Simpson County had the largest attendance I found anywhere, I think. J. P. Williams, that princely preacher and capable pastor, is Moderator. This was an interesting session. Discussion of reports were strong and well received. I am sure that Simpson can be depened upon to do a big part in our present crisis.

Covington County. The spirit of

the session was not on a high tide and the attendance was not large. There were some warm addresses that were helpful and there seemed to be a purpose to link up heartily for an onward and upward movement.

George County. Only five churches compose this Association. It was a good session, well attended, the churches all well in line of progress. They have some wide-awake pastors, backed up by faithful and loyal laymen and women. That is a plucky little group of churches and they mean business.

Green County met at Royce Church. Pretty meeting but rather short in attendance. Very few of the pastors were present. This is a county of high possibilities. The most important day of the session was to be Sunday, and I was compelled to leave Saturday afternoon.

Clarke County. Enterprise was the place the meeting was held. A capable layman, Prof. Foster, of Quitman, was Moderator. The attendance was not large, but they had some of the most touching and able discussions I have heard in my entire round.

This closed my engagements with Associational meetings. I have very greatly enjoyed it all. I heard about a dozen Associational sermons and strange to say four of them were from the same text. Is. Ch. 6, subject, Isaiah's vision. Brethren, I go out from these meetings not as optimistic over the prospect of our meeting the crisis now upon us as I would like to be. We need much, oh, very much, individual secret praying as individuals and a new consecration of our means to the use of Our Lord.

As a result of my work in the meetings of these Associations over 100 subscriptions to The Baptist Record and over 300 good books, including many Bibles and New Testaments sold. I have greatly enjoyed the renewal of so many old acquaintances. I heartily ask God's richest blessings upon all the people and all the Lord's work.

"Darling," he cried passionately, "I will lay my fortune at your feet."

"O, but you haven't got a large fortune," she whispered.

"No, but it will look larger beside those tiny feet."

He won her.—Emory Toreador.

"The service for next Sunday will begin at 7 o'clock and continue until further notice."—Church announcement.

The long sermon must be coming back into fashion.—Ex.

#### RECIPE FOR GRAY HAIR

To half pint of water add one ounce bay rum, a small box of Barbo Compound and one-fourth ounce of glycerine. Any druggist can put this up or you can mix it at home at very little cost. Apply to the hair twice a week until the desired shade is obtained. It will gradually darken streaked, faded or gray hair and make it soft and glossy. It will not color the scalp, is not sticky or greasy and does not rub off.

## Education Department

D. M. Nelson, Educational Secretary

W. M. Whittington, President

O. B. Taylor, H. L. Martin  
A. H. Longino, J. W. Lee  
S. E. Travis, F. D. Hewitt  
A. S. Bozeman, M. E. Moffitt

Mississippi College, J. W. Provine, President.

Mississippi Woman's College, J. L. Johnson, President.

Clarke Memorial College, H. T. McLaurin, President.

Blue Mountain College, W. T. Lowrey, President.

### Mississippi College Notes

On Saturday night, Oct. 19, the Hermeanian Literary Society of M. C. and the Lesbian Society of Hillman jointly held their formal opening. It was a glorious occasion and it was enjoyed by visitors and old and new members alike. Of new members there are in both societies nearly a hundred, which means that the societies have a bright future. Hon. R. T. Hilton of Jackson delivered the address. Taking as a topic, "The Ideals of Hermeanianism, Past and Present", he spoke of the four chief virtues of the Greek god Hermes and of how these virtues should be cultivated in a society which derives its name from Hermes. The address contained much food for thought and was an inspiration to all who heard it. The Hermeanians under President W. D. Allen and the Lesbians under President Clytee Helms expect to achieve much this year.

It might be of interest to the public to know that great interest is taken in debating in M. C. Spirited verbal clashes occur weekly in the society halls. Here it was in the past that the many successful speakers and great orators who have brought fame and honor to the name of Mississippi College received their training and here it is now that many of like promise are winning their spurs. The faculty realizes the great importance of training in public speaking and, to the great delight of the students, they have recently offered a full credit course in debating and oratory under Dr. Shankle, the new and eminently successful dean of the English department.

The Physics department has recently installed a great deal of modern laboratory equipment. The equipment is sufficient for the experimental work of any course in physics, and the college, the students and the efficient Dr. D. M. Nelson, head of the department, are to be congratulated on securing these needed additions. The chemistry and botany departments are also well equipped. No college in the state is offering more thorough courses in the pure sciences than is Mississippi College.

Hillman has surely stepped off on the right foot this year. Classes are reported to be doing excellent work, the various student organizations are functioning in a lively way, and the pep and spirit of the whole student body are very evident. The following girls have been elected on

the Hillman staff of the Collegian: Misses Christine Causey, Ruth Gross, Norma Jackson, Velma Hughes, Hilda Sanders, Tressie Green, and Mamie Brock.

Deep interest is being taken by the student body in the revival which is to begin on the fourth Sunday in October. There are at least thirty boys on the campus who are not professing Christians. This and other facts are stirring the Christians to action. The revival is the chief burden on the hearts of the members of the Ministerial Association. Dormitory prayer meetings are being held semi-weekly in behalf of the meeting. Other forces are also at work for the revival. We are asking for a great blessing from God. Will the denomination not join us in this earnest petition?

—J. Arnold Blanton, Cor.

### Mississippi College Notes

At the present writing (Nov. 5, with three days of the meeting remaining) there have been forty-seven additions to the Clinton Baptist Church during the period of the revival services. Of these additions, ten have been by profession of faith with two M. C. boys and one Hillman College girl being included in the number and the remainder being children. These conversions have been a great blessing but we feel that the peak of the revival is to be reached yet. As Dr. Mayfield can only remain through Friday, Dr. Lovelace will preach during the last two days of the meeting.

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Dr. B. H. Lovelace, our capable pastor, is to preach the introductory sermon at the Mississippi Baptist State Convention which convenes in New Albany on Nov. 9. The Clinton Church will be well represented in this Convention.

The heart of everyone is gladdened by the news that the condition of Coach Bohler, who has been seriously ill for several months, is much improved. We hope that his improvement will continue and become more rapid. His noble and self-sacrificing life is an inspiration to all who come under his influence.

A Methodist Church building is being erected about two blocks from the Baptist Church. The church is going to be a brick veneer building and is estimated to cost ten thousand dollars. We are indeed glad to know that this provision is being made for the religious welfare of the number of Methodist boys in our midst.

On Nov. 1, there was held in the upper chapel the first general meeting of the Senior B. Y. P. U.'s of the year. With Director-General Robert Smart in charge, a short, though very interesting and lively, program was presented. After song and prayer, the General Secretary-Treasurer, Mr. Harlan J. Murphy, read the combined report of the

Unions for the month of October. While the general average left much to be desired, we know that the Unions did a great work during October. The President of the Clinton Union made a short talk on "How to raise the percentage of Unions". The program was concluded by a violin solo by Mr. Pomeroy Bean accompanied by Miss Ruth Watkins and a decision by the as-

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## His Last Great Speech

(William Jennings Bryan)

The undelivered address is a summing up of all that Mr. Bryan had gathered in defence of the orthodox position in his fight against Evolution. You will want a copy and a few to circulate. Price: Per copy, 25c, postpaid; Five copies for \$1, postpaid; 100 copies for \$15, postpaid.

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Enrollment last session, 677.

Her students are in all parts of the world, standing for the best in life.

We are greatly crowded for the coming session, but are engaged now in rushing preparations to care for the overflow.

Send for catalogue.

J. W. PROVINE, President

Clinton, Mississippi.

sembly to continue these meetings monthly under the present arrangement of a thirty minute time period.

Home Coming Day is Nov. 14. Many alumni and former students are expected on this glorious occasion. It promises to be a memorable day in our history. Besides the many minor entertainments offered to our visitors, there will be presented to them in the afternoon a tasteful dish of footballism in the form of a duel to the death on the gridiron between M. C. and Ole Miss. May the Indian tomahawk never rest until it has scalped the entire Ole Miss football team.

—Arnold Blanton, Cor.

# NEW ZION REVIVAL, SIMPSON COUNTY

This revival began on Saturday, August 1st, and continued through Friday the 7th, and in my humble judgment it was a real revival.

In the beginning the writer did the preaching, failed to see any prospect of adding any to the membership, therefore he directed his messages to the church and as a result we had several accessions. The church as a whole was lifted upon a higher plane of Christian living and more deeply engaged in Christian activities. It was said by many of the members to have been the greatest meeting ever held in New Zion. One brother said he had been a member there for thirty-five years and had never witnessed any-

thing like unto it. But the one thing that appealed to the visiting preacher more than anything else was the love and appreciation the church has for the present pastor. Rev. J. J. Hedgepeth is the pastor and I understand that the church is in better condition now under Brother Hedgepeth's leadership than it has been before in years and I can say this one thing for Hedgepeth, he takes the cotton out of his mouth, slips the glove from his hand, brushes the paint off, and exposes sin. Brother Hedgepeth is not a Seminary man, but, brethren, he can preach. I ordained him some four years ago and we have been working together five months this year in revivals and I can truthfully say I have never yoked up with anyone who has given better satisfaction.

At the close of the meeting the church called him for another year, the vote being 100% in his favor and they contributed liberally toward buying the pastor a Ford, they also pounded him with lots of good things to eat. The meeting closed in a fine spirit. The visiting preacher took the contribution, which far exceeded what he was expecting or even what he was worth, with a grateful heart, bid the pastor and his fine flock good-bye, went his way rejoicing and thanking God for His blessings.

Brethren we had a meeting but we give our Lord the praise from whom all blessings flow.

Yours for bigger things in Christ,

—A. J. Linton.

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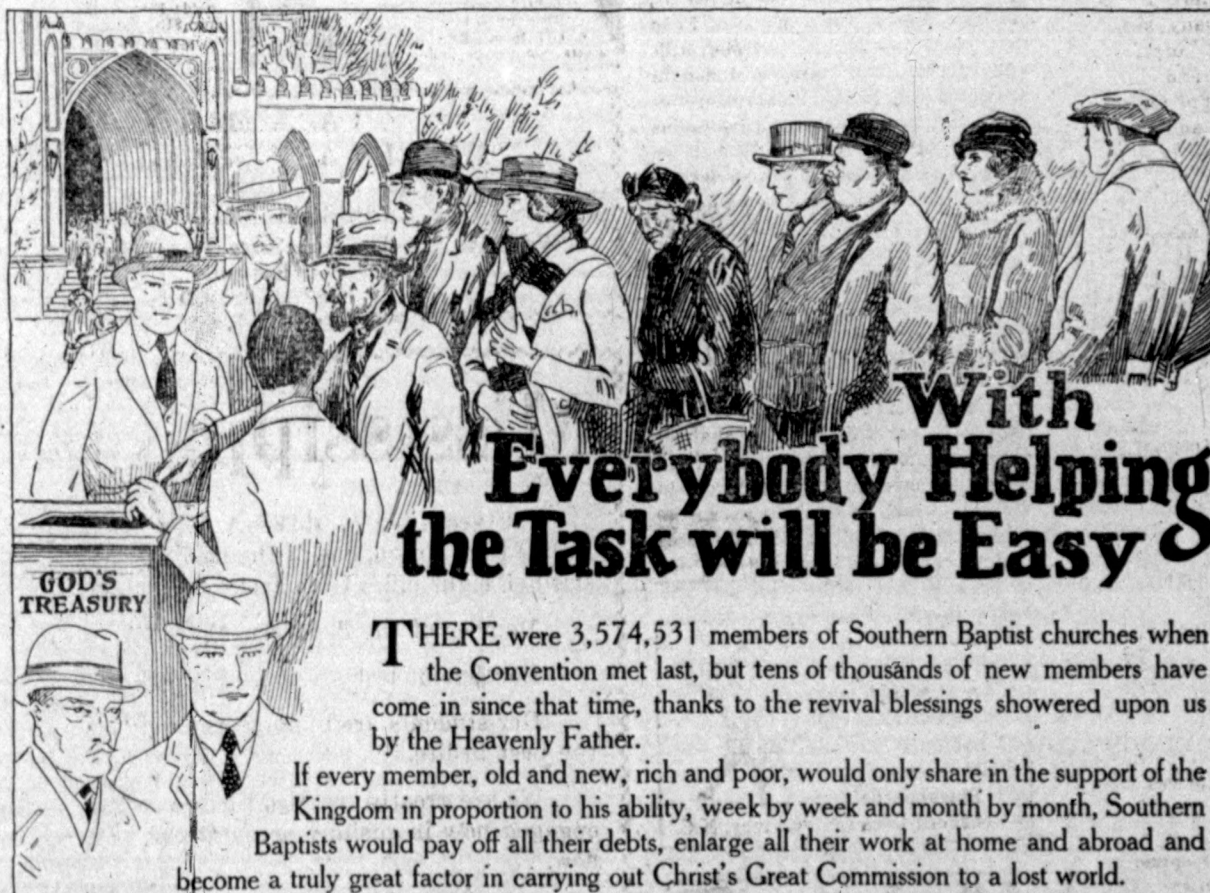
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THERE were 3,574,531 members of Southern Baptist churches when the Convention met last, but tens of thousands of new members have come in since that time, thanks to the revival blessings showered upon us by the Heavenly Father.

If every member, old and new, rich and poor, would only share in the support of the Kingdom in proportion to his ability, week by week and month by month, Southern Baptists would pay off all their debts, enlarge all their work at home and abroad and become a truly great factor in carrying out Christ's Great Commission to a lost world.

In the accomplishment of this task through the worthy completion of the 1925 Program and the successful projection of the Cooperative Program for 1926, we appeal in the name of Jesus Christ for the loyal cooperation of every Baptist pastor, layman, woman, boy and girl.

"We Can Do All Things Through Christ Who Strengtheneth Us"

# COOPERATIVE PROGRAM COMMISSION

## TUPELO

The teachers and officers of the First Baptist Sunday School at Tupelo, Miss., were treated to a turkey supper in the dining room of the church on Thursday evening, Oct. 15, at 6:30 o'clock. The superintendent, Mr. M. E. Leake, entertained in his usual lavish and elegant way. This is one of many such gatherings that Mr. Leake has made possible for get-together meetings. Plates were laid for eighty-four and only a few of them were not taken. The tables were beautifully decorated with fall flowers. Some charming young ladies served.

Talks were made by a number of the departmental superintendents and teachers. These talks showed that the superintendents had given careful study to their next year's work and were adopting and using every worth-while up-to-date method in promoting the success of the Sunday School. Mr. G. T. Parker talked on "Some Pay I Receive as a Sunday School Teacher". He very impressively brought to the minds of his hearers a truth that is sometimes forgotten, that the teacher receives as much from the class as the class receives from the teacher and that he is paid in the coin of God's realm for every duty performed. Mr. W. E. Holcomb's talk brought to his hearers some useful suggestions as to how to secure the greatest pleasure out of teaching a class and properly filling one's office in Sunday School. Pastor D. I. Purser, Jr., talked on the responsibility of teachers and officers. All of these talks led up to and prepared the way for the presentation of a covenant presented by the superintendent for the adoption and signature of the officers and teachers of the Sunday School. Nearly all present signed this covenant which included the pledges for attendance, or if providentially hindered from being present will notify the department superintendent, punctuality, preparation of lesson, the securing of daily Bible reading by the classes, urging the pupils to study the lessons more diligently. In further included an agreement to pray for pupils and the Sunday School and to follow up absentees with a definite program. The most important part of the whole agreement was to endeavor more earnestly than ever before to live a life of such consecration as a teacher or officer that the life would be an inspiration for the pupils.

This meeting was closed with a prayer by the pastor for a year's deep consecration to the work.

## THE POWER AND DOMINION OF SIN

Great harm has been and is still being done to the cause of Christ by over-enthusiastic preachers and teachers who allow themselves to be influenced by sentiment instead of following the word of God.

I have just finished reading a good book written by Dr. R. A. Torrey on "How To Be Saved". The most of it is rich and fine, glowing with words of truth of the Gospel

of Christ; but he almost spoiled the book by emphasizing a thought that he believes is a part of the Gospel which I do not. He interprets salvation to mean two things: 1st, Salvation from the curse and penalty of sin, and 2nd, from the power and dominion of sin.

He makes both conditional upon faith in Christ, and instantaneous. I know these two phrases are common, and lots of our best preachers believe it, and use them. But with all my study of the Gospel of Christ I have never yet been able to find Scripture to support the theory that people are saved from the power and dominion of sin as long as the body is alive. The theory is not only unscriptural but illogical as well. Those who believe and preach it admit that they do not believe that any man will ever be able to reach sinless perfection while in this world; but I've never heard any man who holds to the theory undertake to explain as to just what extent we are saved from the power and dominion of sin and yet not reach sinless perfection. The reason they do not attempt it is because it can't be done. Sin is sin, and every man has sinned every day of his life, Jesus Christ the God-man excepted. I do not mean by that, that all men who are saved tell lies, kill people, steal, commit adultery, covet, etc., every day of their lives. But we sin; some more, some less. And some people who are saved do some of the crimes mentioned in the above list. A theory of that kind assumes at the outset that unsaved people are people who are slaves to the habits of sin and crime; when the truth is, that more people are unsaved who are reformed and religious and who are not slaves to vice and crime than those who are. Now that may sound strange at first thought, but it is true. And not only is it true today, but it was also true in the days when Jesus was on the earth in the flesh. The theory also assumes at the outset, that saved people are people who are not victims of vice and crime; when the truth is that more saved people are living in sinful habits than those who are not. I said that the theory is illogical and it is for this reason: that to assume that those who are saved from the power and dominion of sin (which means that they are no longer victims of sinful habits) if logically followed would force one to believe that those who are still living in sinful habits are still unsaved. And to logically follow the theory on to its final logical conclusion it would make the final test of salvation hinge upon the conduct and habits of the individual. Then logical grace is excluded. I admit that I would believe the theory if the Scripture taught it whether it was logical in my estimation or not. But where I find it unscriptural, illogical and also a theory that does not fit into my whole Christian experience, then I can't help but believe that great harm comes from its teaching. One may wonder why I think so. It is simply this: the majority of men are law abiding, moral men. They are not victims

of vice and crime. In fact a great many men who are unsaved are from all outward appearances just as good as men who are saved. So the theory eases their consciences and the words of the Gospel pass over their heads, as they suppose, and are aimed at those poor fellows on the back benches who have no regard for God and religion. Consequently they fail to get the message because they do not know it is being preached to them also.

There is one sense in which people are instantaneously saved and that is, their souls are redeemed from the curse and penalty of sin. It is true, that it has been true that in some cases salvation and reformation come together. There are cases, however, where the sinner was a real tough, lewd, vile sinner. But so many people are saved whose moral character was as good before they were saved as it was afterward. The real scriptural truth concerning spiritual growth and consecration and close fellowship with God is a process of development and is not instantaneous. The Holy Spirit brings that thought out clearly in the writings of Peter, when he says: "Add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity".

I know it is by the grace of God, and by the help of God, that we are enabled to add these things in our lives. But it is not reckoned of grace; for Paul argues that: "to him that worketh is the reward and not reckoned of grace, but of debt".

I do not write this to encourage believers to sin, far be it from me to do such a thing. But that good people (over whom sin has not the power and dominion, but whose character and reputation as to good morals are unquestioned) may come to realize that, you too, are sinners lost and doomed, unless you accept Christ in the same way that the criminal must.

—J. E. Heath.

## THE FOREIGN MISSION BAND OF THE BAPTIST BIBLE INSTITUTE

(New Orleans, La.)

It is in a prayerful attitude that the writer begins in trying to show the Baptist folk of Mississippi whom we are that have banded ourselves together under the above name, whom we represent, and where we are going if it be God's will.

As most of our Southern Baptists are aware, the Baptist Bible Institute is the youngest, and we think, the best child of the Southern Baptist Convention. Among the students enrolled each session there are always some who have heard the call from the foreign field, and are preparing to go, if it be the will of God. At the present time there are between thirty and thirty-five volunteers for the Master's work in other lands, among them being two Alabamians, Mrs. M. Palmer, wife of our present leader, and Miss Hallee Stoudenmire.

We meet twice a month, the first and third Friday evenings, for prayer, praise and a discussion of the various fields. During these little discourses on the foreign field problems arise which cause us to call upon our Professor of Missions, Dr. R. P. Mahon, for light. The last named was a missionary in Mexico for fourteen years, and we all love him.

Among the foreign members of the band we have Mr. Valdivia, son of a Chilean Baptist preacher; Mr. Rangel, a Cuban, and the writer, who is a Scotchman. By the way, Brother Palmer asked me to write up this article, and if my remarks are not sugared, please bear with one from the "Land of Thistle."

Some people may wonder why the Board is in debt, and some may ask the question, "Why spend a life-time abroad when you could do as well at home." For such folks we pray that the Lord may enlighten them. We, as a band, are ready with our lives, but we hear that the home folks are failing us. Maybe our people are asking what Judas asked Mary when she broke the alabaster box over the Master's head, "To what purpose this waste?" Such a spirit as this sees no good reason for the kingdom of beauty expressed in flowers, scenery and nature. Such brethren are blind to what the writer saw in Panama last summer on the West Indian Mission Field, where darkened souls were turned to the Light of the World through the Power of God, our humble service, and good American money.

We have a day set aside solely for missions at this institution, and known as "Missionary Day." On this day our Band prays for the work of those who have already left here for the foreign field, and also that some of our school's "Special Students" might hear the call. An outstanding speaker is invited to give an address on "Missions" on this day, and Dr. L. O. Dawson, one of your own great men, spoke to us last month, his spirit-filled message adding two to our "Foreign Mission Band."

As a little group of prospective missionaries, we beg the prayers of the people called Baptists in Mississippi, that the way may open up for us all to enter the harvest field of Christ.

Before closing let me mention the names of our Band leaders: Rev. Clarence Palmer of Osyka Miss is our President; Miss L. Mabbery of Essex, N. C., Vice-President; Miss Hallee Stoudenmire of Deatsville, Alabama, Secretary and Treasurer; Mr. H. H. Link of Orlando, Fla., chorister; Mrs. J. O. Reynolds of Lakeland, Fla., pianist, and your humble servant of Musselborough, Scotland (late of Panama Canal), reporter. We, as Baptist Missionaries, are preparing here to give a very distinctive message to a lost world, but also assure you that the words of God's greatest missionary, Paul, to the Romans in Chapter ten, verse fourteen, are for our digestion today as in the past, "for how shall they hear without a preacher?"

Yours in Christ,  
ERNEST D. ELLIOTT.

## OUR LETTER FROM BALTIMORE

Baltimore has become a great city and is still growing in a steady and safe way. With a population already of about eight hundred thousand, almost before we fully realize it, the million mark will be reached. Baltimore has become one of our greatest education and medical centers, and is improving and enlarging every year in both of these important departments. Baltimore is well known as one of the greatest home cities in the land, a larger proportion, perhaps, of its families owning their own homes than in any other city of like size. I have seen many of the cities of the world, but no where have I found more attractive suburbs than those of Baltimore, and new suburbs are being constantly developed, and no sooner developed than occupied, not by renters, but by those who have the money to buy the property outright and then continue to improve and beautify it as a permanent home. Many of these homes are very beautiful and attractive, owned mostly by the prosperous business men of the city.

Like many other cities, Baltimore was afflicted this year with an unusually hot summer, the hottest June and the hottest first twenty days of September ever recorded here. This was hard on Church congregations and Church families. Twice, because of the intense heat, the Elementary Public Schools closed at midday. However, after a residence of more than twenty years in this city I have never known this to be done before. A few churches in Baltimore close for July and August, and a number have only morn'g service. One Baptist church closes for August, and two or three have no evening service during that month. When the pastors of the city are away on their summer vacation, the pulpits are well supplied by capable men, mostly from other States. For Baptist churches some of these were Dr. H. A. Porter of St. Louis, Dr. Broughton of Jacksonville, Fla., Dr. Chas. W. Daniel of Atlanta, Dr. J. J. Wicker of Richmond, Dr. Frank M. Goodchild of New York, who did some wonderful preaching for two months in the Seventh Baptist Church. It was my privilege to hear one of his sermons on "The Character of Jesus Christ," the completest and most effective sermon I ever heard on that subject. When he finished, how his large congregation did sing that glorious old hymn, "All Hail the Power of Jesus' Name." He told me at the close of the service that he prepared this sermon originally and with great care, to be broadcast from Pittsburgh, Pa. I told him it ought to be printed, and widely circulated, especially among educated persons who are seeking the truth concerning Christ. To my mind his facts and his logic in that sermon are unanswerable. Dr. Johnson, who for some years has been giving himself entirely to supply work, occupied the pulpit of Eutaw Place Baptist Church for five months, April to September, while Dr. Wallace was laid aside by a

stroke of paralysis. He was a very efficient and a most acceptable supply. His preaching was of a high order, nothing sensational, but he has developed a rare capacity for expounding Scripture, and in such a way as to magnify Christ in every sermon. His sermons are new and fresh, and in no sense dry and stale. One night after prayer meeting, Mr. Eugene Levering, who never is absent from the prayer meeting when it is possible for him to be there, said to me with unusual enthusiasm, "Isn't he splendid? I would give anything if I could quote the Scripture as readily and as aptly as he does." And so might we all say, "Mighty in the Scriptures Mighty in the Scriptures," was the last word Dr. Broadus uttered in the class room before he went home, never to return. And such a man he certainly was. Dr. Johnson knows his Bible, and loves to preach it, and fortunate is the church that can secure him as supply pastor. Three important churches in Baltimore are still pastorless after several months of watching and waiting. Franklin Square, the Seventh and the University Church. It is to be hoped that each of these churches will soon find the man of God's choice.

The "Protracted Meeting" season in Baltimore is never in the summer, but usually begins early in October, but a good many churches wait until the early part of the New Year. Dr. Wharton closed a two week's meeting at Bradley last Sunday, October 11th.

Dr. Aubrey Williams of Richmond, Va., did the preaching and did it well. The Brantly Auditorium is the largest church auditorium in the city, and when it is even half full, the preacher has a fine congregation. Very few churches in Baltimore of any denomination are crowded, especially at the night service. Dr. Williams is a fine preacher and greatly pleased the Brantly members, but few "outsiders" were present. It does seem that in many places personal work on the part of pastor and qualified helpers is the only solution of the great problem of how to reach the unsaved. The sermon by Dr. Williams, which it was my privilege to hear, made a great impression on my mind, and I reminded him that unless he has a patent or copyright on that sermon I might use it some day. He certainly proved that God had made it a very difficult thing for a man in a Christian land to get to hell. After that sermon I can hardly imagine myself saying that it is easy to be lost.

This season promises to be one of Baltimore's busiest in church matters, in business, in education, in medicine, in music, and, of course, in theatres and the movies. Baltimore is one of the attractive and prosperous cities of this country.

JOHN H. EAGER.

Baltimore, Maryland.

## CONCERNING AN EVANGELIST

For some years I have known Evangelist R. G. Baucom, P. O. Box

878, San Antonio, Texas. He is now a member of the Reese Evangelistic staff. So marked has been his success as an evangelist until he is in great demand, and almost universally holds a great meeting. He is a sound Gospel preacher and I most heartily commend him to the brotherhood, North and South. Baucom is one among the few evangelists who can successfully do the preaching and also lead the singing if need be. He has just closed a meeting with the Calvary Baptist Church, San Antonio, with 147 additions, 108 of them for baptism. He goes next to the First Baptist Church of Butler, Pennsylvania.

—Evangelist T. O. Reese.

"Why did you break off your engagement?"

"Oh, my dear, Jack became simply impossible. He criticized the way I dressed and objected to my friends, and always wanted me at his beck and call. Then on top of that he suddenly went off and married another

girl, so I made up my mind to have nothing more to do with him." —Epworth Herald.

**COTTON SEED** Sikes' Early Big Boll Pedigreed Cotton Seed Has a record of making 64 bales on 32 acres. 1250 pounds makes 500-pound bale. Staple strong inch and better. Write for Booklet. M. H. SIKES SEED FARMS, Atlanta, Georgia

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There's no longer the slightest need of feeling ashamed of your freckles as Othine—double strength—is guaranteed to remove these homely spots.

Simply get an ounce of Othine—double strength—from any drug or department store and apply a little of it night and morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is seldom that more than an ounce is needed to completely clear the skin and gain a beautiful complexion.

Be sure to ask for the double strength Othine as this is sold under guarantee of money back if it fails to remove your freckles.

We recommend Othine Complexion Soap for use with Othine, also, as a shampoo—it's wonderful for bobbed hair—25c a cake at all drug or department stores or by mail. Othine Laboratories, Inc., Buffalo, N. Y.

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## "And He Healed Them"

These memorable words from Jesus' Biography stir every Mississippi Baptist's heart with pride when the work that is now being done by the Mississippi Baptist Hospital is remembered.

### TRUE RELIGION AND UNDEFILED IS THIS

And in visiting the sick with healing and tender treatment we also have the opportunity to so live the Christ before them that it amounts to very powerful preaching.

### FULLY EQUIPPED TO SERVE

We are fully equipped to cope with the most serious malady and the most persistent diseases. Modern equipment and hospital facilities of improved quality make it possible for us to do for you all that any Hospital can do. Our staff of physicians and nurses are well trained for their work.

### IT IS A PRIVILEGE TO PATRONIZE YOUR OWN INSTITUTION

## Mississippi Baptist Hospital

North State Street

Jackson, Miss.

## FIFTH AVENUE BAPTIST CHURCH, HATTIESBURG

At 6:30 o'clock Wednesday morning, October 14, 1925, while the day was still pure and fresh and sweet, a group of friends, bound by ties of love for the Heavenly Father's work, many of whom had labored together for many years, gathered on the grounds of Fifth Avenue Baptist Church of Hattiesburg, to break ground for a new church building. In the autumn of 1907 a few people saw the need of a church in this part of town. A Sunday School was organized, which soon outgrew every available room; finally, after realizing the great need, they literally gathered, "in an upper room" and formed themselves into the church which is known as Fifth Avenue, and called the Reverend L. E. Ball to be its first pastor. They had no land; the financial expression was great; but this little group of fourteen members bravely set for themselves the task of building a church home. Mr. H. A. Camp, generous Methodist, kindly donated a lot on the corner of Main and Fifth Avenue. In just nine weeks from the time the organization was formed, services were held in what was then merely a shell of a building, but a shell that grew and grew and filled out ever tended and attended to, and cared for by loyal friends and loving hands.

As in Apostolic times, Deacons were chosen; those to whom the lots fell were: Mr. Ed. Busby, Mr. J. E. Davis and Mr. R. E. Ryley, with Mr. W. S. Temple as clerk. The ladies met the next day at the home of Mrs. W. R. Williams on West Pine Street, and formed themselves into a W. M. S. with the following officers: Mrs. J. S. Ellis, President; Mrs. J. Frank Smith, Vice-President; Mrs. W. R. Williams, Secretary, and Mrs. R. H. Ryley, Treasurer.

The building of their church and the paying of their pastor was almost a Herculean task; none of them had large means from which to draw, yet it was all a labor of love. They labored and prayed with abiding faith, and the Father blessed them. They had some small part in every work fostered by the S. B. C. Nor were the young people idle. There was soon an active B. Y. P. U., studying that they might serve, and their efforts have not been ineffectual, for the young people of this church are exceptionally active, useful and consecrated.

Years passed. Pastors changed. Some of the original members moved to other places, and some the Father called Home. But most of them stayed on, giving of their best and lovingly bringing in the new, or the erring ones.

Gradually the membership outgrew the building, although it had been added to till it became evident that a new building was a necessity.

Today, led by their beloved pastor, Brother Youngblood, the members of the church, with a number of friends, met in a sweet, early morning service to rededicate their lives to God's service, and pledged themselves to carry on His work as

best they might. After a few words of welcome, and explanation by the pastor, Prof. Ward Finley and Mrs. Finley led in an appropriate song service. Mr. J. D. Caperton, the Senior Deacon, led in prayer. Mr. Lowrey, chairman of the Building Committee, told of their plans and hopes, and closed by reading the poem, "The Builder." The architect then pledged his services and promised to complete the work as soon as possible.

Mr. T. J. Walker spoke of the loyalty and co-operation of the members, and extended his good wishes.

The pastor then announced that the time had come for the actual breaking of ground, preparatory to the real work of building. For this task they had very kindly chosen the writer, who was one of the original Fourteen. Following her, Bro. Caperton, the pastor, and others of the congregation were invited to lend a hand.

After another series of songs, the congregation was dismissed by prayer.

And thus a new, better and more complete church home was begun for the members of the Fifth Avenue Baptist Church of Hattiesburg. May God bless them in all their efforts, for they do, truly, "Commit their ways unto the Lord."

MRS. J. S. ELLIS,  
Hattiesburg, Miss.

## PANOLA COUNTY ASSOCIATION

The Panola County Missionary Baptist (19) Churches met Tuesday and Wednesday, October 13-14, with Peach Creek Church, 10 miles west of Sardis. Mr. Harry D. Taylor was elected President; "War Horse" D. C. Perkins, Vice-President; Mr. V. R. Sandford, Treasurer, with Rev. W. E. Lee, Secretary, as usual, all of Como Church, and Mrs. Fitzgerald of Crenshaw was re-elected Superintendent of the County W. M. U. work. Rev. B. C. Cook, pastor at Sardis, preached the Associational sermon, and Bro. J. W. Lee, beloved pastor of Batesville Church, preached the denominational sermon, as only he can. By special resolution the body requested W. E. Lee to hold special prayer hour for the Foreign Mission Board Wednesday.

After two days soul feasting and bountifully spread dinners on the upturned benches (for it was raining), the Association adjourned to meet in 1928 with Liberty Hill Church, appointing Rev. S. P. Poag, pastor of Como Church, to preach the Associational sermon, and Dr. P. I. Lipsey, editor of the Baptist Record, to preach the denominational doctrinal sermon. The following resolutions were heartily adopted, spoken to by Brethren J. W. Lee, H. I. Mitchell and B. C. Cook.

WHEREAS, We, the Missionary Baptists of Panola County, by the unchanging purposes and unfailing mercies of God, are again assembled in Annual Association and Council; and,

WHEREAS, We are, as we believe, "Witnesses for Him to the uttermost parts of the earth," ever guided by His Holy Spirit and His Holy Word in all things pertaining

to His Kingdom, observing the signs of the times, the confusions and disorders, deem it timely to publish this, a brief announcement:

RESOLVED, That we earnestly call attention to the definite and vital need of the hour, the prayerful reading and feeding upon the Word of God; and that we publish with emphatic zeal our fixed conviction that this is the most important matter among men today.

RESOLVED, That we emphasize, boldly, that we believe in the Divine, direct creation of man in the image of God, and not by evolution. We believe in the supernatural inspiration of the whole Bible, the Deity and Lordship of Jesus, His virgin birth, sinless life, sacrificial death, bodily resurrection, ascension, and personal coming again. We believe in the new birth by the Holy Spirit, the assured eternal life of the believer, and the eternal punishment of the unbeliever.

RESOLVED, further, That we faithfully, earnestly and prayerfully urge our own people and anxiously appeal to our fellow Christians of every name to actively give heed and help in this time of impending trouble and confusion, urging our law-makers and officers in authority to

lend us due sympathy and proper aid in preventing and enforcing teaching of matter tending to destroy our children's faith in the Holy Bible as God's Word.

RESOLVED, finally, That as His servants and witnesses, under a sense of deep and pressing need, constrained by His love, and the Christian hope, we must contend ever for the faith once for all delivered in the Gospel, and that we should not give any manner of encouragement to a leadership participating in a tolerance of any teaching questioning the truths of the Bible.

May His Holy Spirit guide us in this, our humble prayer.

DO YOU FOLLOW to the letter the suggested programs given in the back of the Quarterly? If you do you have good programs every Sunday, and your members delight to attend and have part. If you don't, then start trying it and see what a difference it makes.

## BOYS &amp; GIRLS Earn Xmas Money

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Have 46 lots each measuring 40 x 150 feet, just 4 miles WEST from Gulfport Depot—Between Magnolia St. (which is 1020 feet from GULF FRONT) and the Street Car line. Some lots have lovely shade on them. Only three squares from LONG BEACH HIGH SCHOOL, DEPOT, Stores, etc. Price is \$550. per lot, payable \$150. cash and \$25. monthly, 6% interest.

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